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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., January 20, 1927

NEW SERIES
VOLUME XXIX No 3

Rev. S. P. Poag goes from Como to Forest Hill
Church, Memphis.

There were 67 additions to First Church, Hattiesburg, at the regular services of the quarter ending Dec. 31. Pastor E. H. Marriner and his people are rejoicing over the growth and development of the work along all lines.

Plans have been completed by the management of the Moody Bible Institute to broadcast the messages of the principal speakers at the twenty-second annual Founder's Week Conference, February 1 to 5, in Chicago, through station W-M-B-I, 288.3 meters.

Dr. James E. Dean of the Baptist Bible Institute and Miss Sallie Elizabeth Long of Raymond, were married Jan. 12, 1927. We wish for them long life, great happiness and abundant usefulness. The bride has been a student in the Institute and Dr. Dean is one of the early graduates and now an instructor. At home, 1306 Sixth St., New Orleans, La.

President B. H. DeMent writes: "The ninth session of the Baptist Bible Institute is progressing in a most encouraging way. Though two of the professors are not altogether at par physically, still all the members of the faculty are on hand and meeting their classes regularly. The student body is doing its work with joyful earnestness."

"The third quarter begins Tuesday, January 25th. By entering the Baptist Bible Institute at that time it will be possible to complete a half session in the various courses of study. Preachers, laymen and women, desiring further equipment for service along the line of their life work, are invited to consider the advantages offered at this institution."

At the National Student Conference recently held at Milwaukee, the proposition, "I will not support any war", got 327 votes; "I am ready to support some wars but not others", received 740 votes; 95 said, "I will not support any war declared by my country"; 356 said, "I am not ready to commit myself".

Concerning the industrial system, the range of opinion expressed was as follows: "I recognize certain evils in the present capitalistic system, but believe the system as a whole is satisfactory and in accordance with the principles of Jesus", 38 votes; "that the present competitive economic order based on production for profit rather than for use is wrong", 800 votes; "that the present order should be displaced by a cooperative distributive system and a method of production in which the workers themselves share in the control", 592 votes; "that communism is nearer the ideals of Jesus than the present economic system and its policies more satisfactory", 57 votes; "that students should do all in their power to strengthen and improve the American organized labor movement", 385 votes.

The results of the poll on race relations were surprisingly unanimous. The first proposition was, "I am willing to give to the members of every race the same opportunities that I have". The vote in favor of this proposition was so nearly unanimous that no attempt was made to count it.

Teachers and officers of Clinton Sunday School will endeavor to turn the lesson on Prayer for next Sunday to practical account, by seeking a committal on the part of all to put into practice the habit of regular, daily, private devotion.

"People nearly always like what they do themselves." Maybe that is the reason many go to Sunday School and not to church, because they have something to do in the first two and nothing in the other. Maybe they would think the prayer meeting was better if they would only take some part in it.

Was it Hambohe who in reply to some one who told him he could do twice as much whitewashing if he had a good brush said, "But I ain't got twice as much work to do"? In like manner some churches, who are told that if they would adopt the budget and a sound financial program, they could give a great deal more to the Lord, seem to be saying "But we don't want to give any more".

Dr. B. W. Griffith, president of First National Bank, Vicksburg, was recently given a turkey supper in honor of his seventy-fourth birthday by the pastor and deacons of the First Church. A large cake with 74 candles adorned the table. Two silver goblets as a love token from Pastor J. C. Greene and the deacons were presented in a speech by Dr. H. H. Haralson. Mr. J. H. Walne gave a history of the progress of the work during the term of office of Dr. Griffith, who has been leader in financing the measures necessary to the church's prosperity. Other deacons present were J. M. Menger, W. S. Burke, G. W. Ford, A. M. Todd, W. J. Montgomery, J. G. Hickman, F. C. Wilcoxen, Dr. I. C. Knox and K. D. Wells.

Twelve laymen constitute the advisory council of the new laymen's program of enlistment in Louisiana. They met in Shreveport Jan. 11 and adopted a declaration of their purposes as follows:

"(a) Every church member a weekly storehouse tither as God hath prospered him; powered solely by the Holy Spirit hidden in the heart expressing Himself in worship of the Father; believing this is God's plan for the salvation of the material life of the layman; His safeguard for the motive behind the deed; the life that helps a regenerated heart to bear the 'Fruit of the Spirit'."

"(b) Every layman informed of the financial program of his church and his State Convention; every church a monthly supporter of our Unified Program."

"(c) To teach tithes and offerings, with special emphasis on the spiritual truth, spiritual power and spiritual blessing."

"(d) Mission study classes in every church."

"(e) To promote and support in every way the cause of our Christ in every phase of the work: Sunday School, B. Y. P. U., W. M. U., prayer meeting, with special emphasis on the preaching services."

They are looking for a full time secretary to be paid by the Executive Board.

During the Christmas holidays Rev. J. R. Kyzar and Miss Elizabeth Wilkinson were united in marriage at Bardstown, Ky., where he is pastor.

Dr. Bond, who has been a short time president of Montezuma College (Baptist) in New Mexico, has resigned because his health was not equal to the arduous field work necessary.

First Church, Dallas, last year contributed a little over a quarter of a million to all purposes. Of this \$100,000 was for church building, \$61,114.04 to missions, education and benevolences. The orphans' home and local charity received \$17,477.13.

Dr. Ayres of Mississippi College is giving a recital of the gospel of Matthew, occupying the prayer meeting hour at the church for several successive weeks. The recital is accompanied by pictures illustrating the gospel, thrown on a screen, and is well attended and instructive.

The Word and Way says about the evolution resolution at Houston:

"It seems that those of us who were anxious to have our brethren take a good, strong stand against some modernistic tendencies ought to be perfectly satisfied with what has been done."

Dearly beloved, we are. But there seem to be some who are not happy over the matter and continue to oppose what was done by unanimous action of the Convention.

Our subscribers, both individuals and churches, have gotten used to the cash plan and we appreciate the promptness with which most of the subscriptions are renewed. It always helps us greatly, saves a great deal of work, when the renewals are sent in as soon as notices of expiration are received. It takes a great deal of time to take names out of the mailing galleys and put them back. Also to take names off our books and put them back. We shall be pleased if all will remember this and renew promptly.

It is not the fact that the greatest film comedian of today is being sued by his wife for divorce for reasons that the daily papers say are imitable that causes the greatest alarm and menace to society. No it is the fact that such things do not stop the mad rush of humanity to see him on the screen, but rather draw a bigger crowd because of this nasty publicity. God has been patient with our generation, but how long can his patience last?

The Russell H. Conwell Foundation, of Temple University, Atlantic Building, Philadelphia, is making a campaign for \$20,000,000 for the erection of a 23 story building and addition to the present endowment. Dr. Conwell built the present Church and Temple University by his own assiduous efforts and sacrifices. He is said to have received millions of dollars for his lectures and used it all in building the school, which now has 500 instructors and an enrollment of 10,000 students. It is said that more than 100,000 young men and women have here been fitted for active community leadership. Mr. Edward Bok is Chairman of the National Advisory Committee, sponsoring the movement, and there are many nationally known men of various denominations associated with him.

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HOSPITAL FINANCES, OR WHY THE BAPTIST HOSPITAL CHARGES FOR SERVICES RENDERED

A few days since the writer received a letter from a brother pastor which reads in part as follows:

Dear Brother —

"I know you are a busy man, but I am going to ask you to give us an article in the Baptist Record on the Mississippi Baptist Hospital. Some people are complaining because they have to pay for service. I have talked with Dr. Lipsey and he spoke favorably.

This with a similar request from Dr. Lipsey leads me to prepare this article.

I have gotten together some statistics and shall try to give them in such a way as to answer this question. It is hoped that the pastors and readers of the Record will clip this and similar articles and preserve them for reference for the welfare of our institutions.

Why does the Baptist Hospital charge for services rendered to its patients?

There are just two reasons. First, to pay the running expenses of the hospital; and, second, to refund money borrowed for the erection and equipment of the buildings.

What are the running expenses of the hospital?

The actual running expenses of the hospital for the past year were \$82,846.78.

What was this money spent for?

For food supplies, ice, lights, water, laundry, salaries, wages, and the like. For instance, we have 36 young ladies in training, and these young ladies receive from \$10.00 to \$14.00 and board per month for services rendered while in training. Then there are cooks, waiters, matrons, bookkeeper, office help, religious worker, heads of departments and Superintendent. In all there are 63 regular employees of the Hospital.

Then the Hospital has insurance, some taxes, special street paving and sundry expenses to meet.

Has the hospital no income?

Yes, Dr. Powers, before his death, endowed one of the wards to be used for the children of the Orphanages of the city, the Home Finding Society and other needy children. This endowment brings the Hospital about \$125.00 per month and oftentimes the services rendered in this ward exceeds the amount received.

Aside from this endowment and a few incidental contributions of produce and boxes of linen from the W. M. S., there are no sources from which to meet this running expense except from fees paid by the patients.

How much money has been borrowed by the Baptist Hospital?

The records show that since the trustees began the construction and equipment of the present plant, they have borrowed a total of \$153,000.00.

What was done with all this money?

First, there was the erection of the original section of the hospital building and its equipment. Next, the addition of some rooms on the rear; next, was the adding of another story, then the purchase of property for a Nurses' Home, and, last, for the erection of a modern and commodious Nurses' Home.

But was there not a campaign put on to raise funds for the first section of the building?

Yes, but money had to be borrowed to carry on the work while this campaign was being waged and the subscriptions collected. And, as has always been the case, many of the subscriptions were never paid.

But was not the hospital included in the 75 Million Dollar Campaign?

Yes, and like our other institutions, it launched a campaign on the basis of the pledges and is suffering the consequences.

Well, don't we pay to the hospital when we contribute to the present program?

Yes, the hospital receives about \$10,000.00 a year from the present program.

What is done with that?

Out of the \$153,000.00 borrowed, the hospital has paid \$96,340.80, leaving a balance unpaid of \$56,659.80, and the interest on same until paid. The money from the budget is being used to help liquidate this debt. Not one dollar of this money is used for running expenses.

Did the hospital clear anything on running expenses last year?

Yes. After doing \$7,870.35 worth of Charity work, and giving \$858.99 in discounts to the families of ministers, and absorbing \$3,500.00 in bad debts, the hospital cleared \$12,546.27.

Why not reduce the charges and give the patients the benefit of this surplus?

First, our charges are as reasonable as any similar institution in this section of the country. Second, when you recall that the hospital cared for 3,661 patients last year you can see that the reduction would be so negligible for each patient that the hospital would not know where and how to make absolute adjustments. Third, we would never be able to pay out of debt with the receipts from the present program and there would be no funds to take care of depreciation of buildings and equipment.

Well, why did the hospital borrow all this money anyway?

The number of people asking admittance into the hospital and the demands for efficient and up to date service grew so much faster than the income of the hospital that it became absolutely necessary to borrow for enlargement and added equipment.

I trust I have satisfactorily answered the main question in answering these detailed questions. If any reader can think of any other please send it to me and I shall seek to answer it personally.

When the present debts are liquidated, if the demands for enlargement and added equipment are not too insistent, the hospital hopes to make reductions for the benefit of the patients.

In the meantime, let us enlarge the campaign offerings to the hospital along with our other causes; and let us pray earnestly that God will lead men and women with large pocket books to have large hearts in favor of the unfortunate sufferers and create an adequate endowment for the hospital, so that the great mass of the work can be done free, or at least at a nominal cost.

Yours very truly,

—Bryan Simmons.

P. S. Nothing was said above as to charges made by the doctors, as that is altogether separate from the charges made by the hospital. No mention was made of the fact that many others besides Baptists patronize our hospital. We were just considering our own folks.

MEMORIES OF THE PAST

By L. E. Hall, Hattiesburg, Miss.

In 1877 I attended the second association I ever visited. I had been preaching only a few months. Next September will be the fiftieth anniversary of that important event. Just a year before I went as a delegate to our own association, which was The Bethlehem Association. I will not mention the name of the one I am writing about. No need of it. It is some facts connected with it that I want to name.

The total amount for missions, local, associational, state, home, foreign, and all the balance, sent up by the churches, was two dollars and fifty cents. The association was made up of some twenty-five Baptist churches. That was fifty years ago, don't forget that.

For some time before the meeting I had been hearing that we were going to have a breezy time when the association met, about PREDESTINATION. Some of our most prominent preachers in that body were outspoken in favor of Calvinistic doctrine. Some of the others were downright Arminians, and had no patience with their weak brethren on the other side. As the time drew near, the interest of the fighters increased and things were getting warm by the date on which "An irresistible force was to try it out on

an immovable object". I was young, had had almost no experience in such clashes, and naturally wondered what would happen.

We met. The letters were read, after a little time had been spent in electing a "Brer Moderator" and a Clerk and Treasurer. During the hours of intermission, you could have seen little knots of delegates, standing apart from those of a different persuasion, discussing Predestination, the limitations of the atonement, and other simple theological subjects. I was young, and knew but little or nothing about such little mysteries, and I am sorry to have to say that I don't know any more about them now than I did then.

Well, "the hour of destiny drew nigh". War paint and the Tomahawk were in evidence on every hand. The whole catalogue of questions at issue finally dwindled down to one, "The Limitation of the Atonement". The floor was cleared for the battle which was inevitable. "I am for war", fairly bristled in the faces of my beloved brethren as they spoke, on either side. Poor, ignorant young fellow that I was, I could not help but feel that the question ought to have been on "The limitation of two dollars and fifty cents". Can you think of anything more foolish and inconsistent than for the delegates of an association to wage war on each other over such a question when two dollars and fifty cents, only, had been given, during a whole year, for the salvation of a lost world. Maybe you can see the wisdom of such folly. I can't. To me it was evident, that whatever might be "The limitation of the atonement", there is no limitation to human nonsense.

If I had last year's reports from those same churches, and could show you the amounts given by them for missions, you would be astounded. They are not at all bothered about "The limitation of the atonement". They are, many of them, trying to go to the limit of their means, in helping to spread the glorious news of salvation to a lost and wicked world. Why is there such a contrast? I candidly affirm that it is the result of the consistent, persistent and insistent work of our STATE Mission Board. It has been the mightiest instrument, for the accomplishment of results that are glorious, in our Master's Kingdom, of any other known to me. It has simply represented the combined efforts of our churches, to preach the gospel, in all the world.

At the time of the above occurrence my mind was quite impressionable but I did some thinking on my own account. I decided that it was better to eat and pass around "the Bread of Life" than to fight over it. I have known two dogs to get to fighting over a piece of bread, and while they were fighting a chicken would walk up, pick up the bread and go away to a safe distance and eat it. I would rather eat bread than fight over it. I am of the same opinion still.

A BIT PERSONAL

J. L. Boyd, Magee, Miss.

As a final article on the review of the history of Mississippi Baptists we present some of the many characters who acted parts in that drama. Only a few can here be mentioned and that because some of the things they said and did has determined largely the course of events. We shall take them promiscuously.

Norvelle Robertson, Sr., a product of Virginia, who came to Mississippi by way of Georgia, settled near what is now Hattiesburg in 1817, and did a monumental work in that section of the State, dying in his ninety-first year. An incident is left us that shows the character of the man. "Like all ministers of his time, he made his living at home. He was a blacksmith, woodworker, farmer, and miller. One anecdote illustrates his character. While a miller, one year corn crops were cut short and many had to buy corn. He and very few others had corn to spare. A brother in the church went to him with money to buy corn. "No, brother—you have the money, and get corn wherever it is for sale, but there are many others who have neither corn or money

Thursday, January 20, 1927

THE BAPTIST RECORD

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—I must supply them". And he would not let the brother have a grain, but he freely let his corn go on credit to those who had neither corn nor money."

In 1868 the Yazoo Association was very much interested in Ministerial Education, and the Committee on this subject recommended the Southern Baptist Theological Seminary, then located at Greenville, S. C. The records show that "Before their report was adopted it was mentioned that Henry F. Sproles was at that worthy institution of learning, and a collection taken to aid him in meeting his expenses. A man who was present when the collection was taken gave fifty cents of it, which was all the money he had with him, and he was far from home. That afternoon he was suddenly taken ill; away from home and not a cent to buy medicine. He stopped for the night with a man who thoroughly understood his illness, who gave him medicine, and did not charge him a cent for any expenses. He reached home perfectly well, and said that of all the money he ever paid out, that fifty cents had given him the most surprisingly pleasant recollections."

A usual visitor at the annual gatherings of the Tombigbee Association in the eighties was J. S. Stockton of the Big Bear Creek Association of Alabama, of whom it is said that "He was a man of fine presentation, an ardent Mason, a true Baptist, and a good preacher." A strange combination (?)!

The organization of the Carey Association was effected in 1885 at Bethlehem church, one mile west of where the old Salem church site is, the first Baptist church constituted on Mississippi soil. Dr. J. B. Gambrell was present and assisted the brethren in the initial stages of the Carey. Another man was present in the person of E. C. Gates, of whom we know very little, but the historian has this to say of him: "E. C. Gates, then in feeble health, a confirmed consumptive, stopped with his relatives to be with us. He was on his way to Texas seeking to prolong his life. This was the last Mississippi Association he attended. His presence was very helpful. He made some remarkable speeches. He was a genius of the first water, perhaps the only real genius our State has to this time (1904) produced."

Back in the eighties the question of "inter-communion" and "noninter-communion" was very live and much discussed. During the session of the Oxford Association in 1876 which convened with the Water Valley church the Clear Creek church sent up a number of "Queries", among which was one asking for Scriptural authority of "inter-communionism", at the Lord's Supper between members of different churches of the same faith and order. A committee was raised to report on these "Queries", with Dr. J. B. Gambrel as chairman. As to "non-intercommunionism" the committee replied in report that the Bible was silent on the subject. But a person known to be a baptized believer, and a member of a Baptist church in good standing, might rightly be invited to partake of the Lord's Supper. But the question was not settled. For in the year 1881 the Tippah Association met with the Ripley church and the champions on both sides this question were present. Dr. J. B. Gambrel, then editor of "The Record", our State paper, believed in "inter-communionism"; that is, members of Baptist churches of the same faith and order present may rightly be invited to partake. Dr. J. R. Graves of Memphis, Tenn., and editor of "The Baptist", a paper widely read in Mississippi, believed in "non-intercommunionism"; that is, only members of the local Baptist church where the Lord's Supper was being observed, should partake. No others, even Baptists, should be invited. A discussion of these questions had been running in these papers for months before this session of the Tippah. An eye witness makes this comment: "In company with J. B. Gambrel, we went from Oxford by way of Grand Junction and Middleton, Tenn. At Grand Junction we were joined by J. R. Graves. It could be seen at a

glance that the times were to be interesting. . . . Dr. Gambrel differed from him in his views on the subject, and, really wished to clear the field of the rubbish of such a useless predominating occupancy of thought for the right of way of our State evangelization. Gen. M. P. Lowrey, eager for forward work, without any interruption, and still cherishing a warm friendship for J. R. Graves, etc., etc. . . . It seems that the General marshalled his forces well and steered through without any material mishap for the furtherance of Kingdom interests.

The Lawrence County Association was organized in 1901, which was the third Association formed in Lawrence county; the Pearl River being constituted in 1820 at Dilling's Creek church, and the Fair River at Shiloh church in 1872. The leading spirit in the organization of the Lawrence County was J. P. Williams of Silver Creek. "J. P. Williams is a worthy graduate of Mississippi College. He is a pious man of rare common sense, and one of our best preachers. He is in the country from preference. He is pastor of some of the largest churches in the State, and exerts an extended influence. He says that when a preacher fails in the country, he goes to a town church to preach. He has a great field of labor, and may be granted many years of usefulness." The above was penned in 1904 and the writer's wish and prediction have come to pass. Brother J. P. Williams is still quite alive and useful. He doubtless enjoys the confidence and esteem of more people than any other "country" Baptist preacher in the State. He has been the Moderator of the Simpson County Association for many years, and at the last session of the State Convention at Jackson was without his knowledge and consent elected to the honored and responsible place of President of the Convention. The Mendenhall Baptist church is enjoying the privilege of his ministry of ripe scholarship and experience. He has been their pastor for many years and from reports he "is to be" till he is called "up higher". There is one statement quoted above from the historical records that Brother Williams is said to have made that isn't true—namely, "When a preacher fails in the country, he goes to town to preach." He has been at Mendenhall for some twelve or fifteen years, the county seat of Simpson county, but he has never failed in the country. He has just recently given up two large influential country churches, one of which he had served eighteen years because of failing strength, and the brethren would not hear to his leaving except for this one reason.

JUST OVER THE HILL

Inez Long Ray.

Tired and weary, we journey along,
For steep and winding are the paths that we
roam,
"Take courage, though, Dear Heart, light thy
way with a song,
For just over the hill is our home."

Just over the hill! How it cheers us on
To think of the loved ones there,
Who have waited and watched and tended the
home
And followed us with many a prayer.

That home o'er the hill where the love-light
keeps flaring,
Brings a gleam from the Home in the sky,
Which our Saviour has promised that He is
preparing,
Then, let's climb, though the hill may be high.

Just over that hill in the sunset glow,
Is the house, "not made with hands,"
And awaiting us there, are loved ones gone be-
fore,
And the Saviour with the nail-printed hands.

HOW TO LIVE—THE BIBLE OUR
GUIDE TO LIFE—PLANNING

G. T. Howerton, Starkville, Miss.

Writing to a friend a few days ago about a mutual friend I said, "M. has that fine combination of pep and poise which gives power". This is in the language of modern business. The language of our BIBLE on the same subject is "In quietness and in confidence shall be thy strength". About the only difference is THE BIBLE said it first. Business is just coming to recognize this fact—that about all that is of real value in modern, rational righteous business is from the BIBLE—that THE BIBLE said it first. So, if you are hunting for real "PEP" you will find its source, its origin in our BIBLE. I have noticed in the last twenty years that in all large business conventions the speakers who show reasonable familiarity with THE BIBLE are the men who are the leaders who are depended on to "PEP" up the meeting. What other book gives a man so many fine examples of "pep and poise"? And these are the qualities which make good business men. . . . Some one has given us a good idea of "PEP" in these lines—

Vigor, vitality, vim and punch,

That's pep.

The courage to act on a sudden hunch,

That's pep.

The nerve to tackle the hardest thing,
With feet that climb and hands that cling,
And a heart that never forgets to sing,

That's pep.

Sand and grit in a concrete base,

That's pep.

Friendly smile on an honest face,

That's pep.

The spirit that helps when another's down,
That knows how to scatter the blackest frown,
That loves its neighbor and loves its town,

That's pep.

To say "I will"—for you know you can,

That's pep.

To look for the best in every man,

That's pep.

To meet each thundering knock out blow,
And come back with a smile because you know,
You'll get the best of the whole fine show,

That's pep.

HOLIDAY OR DREAMS

Mrs. J. M. Dawson

On the eastern slope of the Blue Ridge Mountains, where the Southern Railroad climbs up from the plains toward The Land of the Sky, is a quaint little old town named Traumfest. The word means "Holiday of Dreams." Holiday of Dreams!—that in the mind of many people is the proper name for all this lovely region. For must we not all agree that the mountains are fair as some dream of the morning? And must we not also concede that here in this play-ground of the nation, it is always holiday? To those who have been privileged to be at Swannanoa Camp the Carolina Mountains have been indeed a holiday of dreams.

Last summer this camp was opened at Ridgecrest, N. C., under the auspices of our Southern Baptist Education Board. Seven new camps were built in the Carolina Mountains last year but on account of unprecedented financial conditions in the South only two were opened. One of these was Camp Swannanoa and the unprecedented success of the first season was a matter of gratification to all who were interested. Girls were in attendance from eight Southern States, also from the District of Columbia. The plans for next summer are far more comprehensive and already enrollments are coming in gratifying numbers. The four-fold development—spiritual, mental, physical, and social is the high aim set by the Camp management. Every camp activity dear to the heart of a girl will be taught by efficient and gifted women at the heads of various departments. The beautifully illustrated catalogs will be off the press at an early date. Write Mrs. J. M. Dawson, Baylor Station, Waco, Texas, for full information.

The Baptist Record

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P. L. JIPSEY, EDITOR

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

RIGHTEOUSNESS AND FREEDOM

Freedom has always been an alluring ideal. At one time or another this may be said to be true of all peoples. Perhaps with some people it has never been entirely out of sight. Some have solaced themselves with an imitation or fictitious freedom, trying to comfort themselves with the shadow when the substance was absent. This is true in religious bodies as well as political units. Every Catholic talk of freedom, when to other people they seem to have none, and even prevent others from having it. And there are others who are in a measure in the same category. They delude themselves with a notion, when their possession is far from them and perhaps unknown to them. There are many lands in which the true conception of religious freedom has never been even apprehended by the minds of the people. And yet it is an ideal never entirely lost sight of.

Every once in so often the idea of freedom becomes a sort of intoxication. While oxygen is necessary to life; an excess of oxygen will burn up anything that it touches or envelopes. So it may be with freedom. When this Republic was born in 1776 it set the world afire with the demand for freedom. The French Revolution followed, which was an intoxication from a new draught, and the world went reeling for a generation.

It is not easy for anybody to appraise his own generation, but we do seem now to be in an era when the river of Freedom has overflowed its banks and is submerging nations, and threatens to overflow the continents. The levees have broken and the old institutions have been submerged, customs and crowns have been swept away; institutions and boundaries have been borne on the flood or buried under its waters. Not only is this true geographically and politically, but religious ideals, moral conventions, ecclesiastical institutions are threatened, and some are gone forever. Did the World War cause this? Or did this cause the World War? Take your choice, but they came mighty close together and bear an undoubted connection. "Freedom shrieked not when Kosciusko fell; but it was a shriek of exultation when dynasties, and customs and conventions, restraints and standards fell."

What is this "revolt of youth" they tell us about? Is it a revolt against authority in about everybody and everything? What is this "crime wave" that the papers are preaching to us about? What but the refusal to recognize restraint? What is this craze for "self expression" that has sprung up ever night, and will not be curbed? What but the will to reject authority? What is this new doctrine of refusal to recognize any "outside authority" in religion, this determination to owe no allegiance to any person or idea or truth, or Book, outside one's own bosom or heart? These are all part and parcel of the same great overflowing wave of liberty which has broken through the old levees of

former authority and pours through the crevasses and spreads over all the valleys of our thoughts and practices.

What are we to think of it? What are we to do about it? You've got it in your home, in your school. You must not spank the children any more! You've got it in your church. "Discipline is gone" they say. You've got it in all the religious institutions. A suggestion by a secretary now is resented as a "dictation", and is swept aside. You've got it in your Colleges and Seminaries. There must be "academic liberty", freedom to teach anything, good or bad, true or false, whether the patron or pupil wants to listen to it or not. Isn't it about time some twentieth century prophet, sage or philosopher, or victim, should rise up and exclaim, "O Liberty, how many crimes are committed in thy name!"

But don't you get the idea that this scribe is opposed to freedom. No, with all its faults, we love it still. They do say that when the Mississippi River used to break through the levee, destroying property and life and spreading dismay far and wide—yet the people made the best crops that year they ever had; and the streams were all newly stocked with fish. And a few wild-cats were drowned. Ah well a prophet a long time ago as the mouth-piece of Jehovah, said, "I will overturn, overturn, overturn it; and it shall be no more, until he shall come whose right it is, and I will give it him". That's the reason we have headed this article Righteousness and Freedom. There is a great deal in the world that has got to go. Freedom is loosening the bolts of destruction which shall wipe out many things which do not belong here. God is shaking the heavens and the earth. But those things which cannot be shaken will remain.

Two things need now to be said. First is that there is really no righteousness without freedom. Whatever is done through constraint, it may be outwardly correct, but there is no personal virtue in the doer, nor righteousness in the act. People who have been living correct lives simply because they were compelled to by conventionality or custom, or public opinion, now are doing as they please and so are doing wrong, going to the bad. The only hope of righteousness is getting right on the inside. "The kingdom of heaven is righteousness", Rom. 14:17. "Christ in you" is the only "hope of glory". People can only work out their salvation when God works in them to will and to do. We are now judged by "a law of liberty", James 2:12. Freedom sweeps away hypocrisy and pretense and shows what we are, and what we need.

The other thing which needs to be said is that there is no real and permanent freedom apart from righteousness. To depart from the right is to be enmeshed, ensnared, enslaved. Not to observe the laws of nature is to fail of receiving any benefits from them and to bring us under their penalty. All nature works according to law. Failure to know this or to observe it is to tie our hands and our feet. No less is the mind and soul of man under law to God. Not to observe this is to put chains on our souls. To regard his will in our lives, to conform to it is the way to soul freedom. "If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free."

BAPTIST MEMORIAL HOSPITAL

At the annual meeting of the Board of Trustees of the Baptist Hospital in Memphis Dr. W. T. Lowrey was re-elected president and Dr. Ben Cox Secretary. There was a full attendance of the Board from the three states of Tennessee, Arkansas and Mississippi. From the report in the Commercial Appeal we learn:

That the Baptist Memorial Hospital of Memphis cared for 2,539 charity patients at a cost of \$160,772, while serving a total of 12,774 patients altogether during the past year. This was

said to be the largest number of patients admitted to any hospital in the south.

It is also shown in Mr. Sheats' report that the hospital now has under construction an addition which will cost with equipment about \$600,000. This new addition will be ready for use during the coming year. Total receipts of the hospital for the year were \$640,580.31, with total expenditures of \$643,419.37. This showed a net loss of \$2,839.06, but when this amount is considered in connection with the more than \$160,000 of charity work, it becomes negligible.

Total admissions for the year, 12,774. (This is an increase of 1,670 patients over the year 1925), distributed as follows:

Tennessee	7,598
Mississippi	2,291
Arkansas	1,621
Other states	1,264

The religious affiliations were:

Baptist	3,130
Methodist	2,482
Presbyterian	729
Episcopal	315
Christian	398
Catholic	265
Jewish	401
Others	282
Not recorded	2,270
None	2,492

Charity patients cared for, 2,539, as follows:

Tennessee	1,959
Mississippi	379
Arkansas	382
Other states	183

(Comparison of 1925 with 1926.)

	1925	1926
Tot. Rets.	\$551,127.79	\$640,480.31
	1925	1926
Charity	\$131,956.58	\$160,772.46
Op. Exp.	374,777.39	433,872.65
Equipment	18,003.82	20,170.29
Depreciation	24,712.18	28,603.97
	Profit 1925	Loss 1926
	\$ 1,677.82	\$ 2,839.06

PUTTING WHEELS UNDER

A sled or a slide seems to have been the original method of transporting a heavier load than can be carried by hand. And there are some places where these ancient vehicles can be found. It is said that wheels were late in being introduced into China and Japan. But people who have used wheels will never go back to the slide. It's hard pulling.

We are thinking now of putting wheels under the gospel car; yea, of putting more wheels under it. Some can remember when the two wheeled cart was used on the farm. But everybody knows that the more wheels the easier and faster is the motion. Even log wagons got to having eight wheels. And railway cars have as many or more. The bigger the load the more wheels are needed. And the more wheels we have the faster it is possible to go with the same power.

Suppose you draw your own picture of the gospel car and examine closely to see how many wheels it has. You may draw the wheels too. Better than drawing pictures, suppose you put some wheels under this gospel car, this program of giving the gospel and all its benefits to a lost and needy world. Now you are bright enough to see that it takes a good many round silver dollars, or you can say twenty dollar gold pieces, under this car to hurry it on in its ministry of mercy and bring it to its destination of bringing in the kingdom of God.

Sometimes the car slows down because some wheels are out of fix. A new wheel has to be brought. Or as is the case with our denominational work, cars are added to the train and more wheels are needed. How many wheels have you supplied in the past year? Is it not possible as

Thursday, January 20, 1927

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we prepare to climb the next hill, for you to supply some new wheels for this gospel car? You sing about the gospel railroad, it is a good time to keep the train running. It is bearing passengers to eternity and carries supplies to the causes of the kingdom, from orphan children to old preachers, from filling empty stomachs and empty heads, to filling men's souls with the knowledge of salvation. Put some more wheels under.

Rev. L. M. Tyler has begun his work as pastor at Gillsburg and Mt. Vernon Churches.

Pastor H. R. Holcomb of Mansfield, La., will conduct a Victorious Life Conference in his church again this year for preachers, Jan. 30th to Feb. 4th.

Five new deacons were ordained at Prentiss Sunday. Dr. R. B. Gunter preached the ordination sermon. Pastor Quin could not be present on account of sickness.

Southern Methodists are said to own and operate eight hospitals. Southern Baptists have twenty. You are going some when you get ahead of the Methodists.

We are sorry to have missed Brother O. P. Estes of Bogalusa, who called at our office on his way to Lyon and Memphis. We rejoice in all the good reports that come to us of his work.

A bill forbidding the teaching of evolution in tax supported schools has been introduced into the Arkansas Legislature. A similar bill has been introduced in the Alabama Legislature.

It is said that when Dr. M. E. Dodd was preparing to leave Shreveport for Los Angeles he gave to the Girls' Junior College in Shreveport his savings for all the years of his residence there, \$20,000.

Will some brother or sister send to Dr. R. B. Gunter a copy of the minutes for 1926 of the following associations: Benton County, Covington, Greene, Lincoln, Madison, Tishomingo, Winston, Yazoo and Zion.

Howard Spell, who worked with such acceptance as assistant to Brother J. E. Byrd in the State Sunday School Department, underwent an operation at a hospital in Louisville, Ky., Friday, Jan. 14. The doctors regarded his condition as very critical.

The church at Pensacola, Fla., returned to their State Convention Board \$1,000 which had been given the church for building. It was found that they could get along without it and other places needed it more. A fine example of the genuine Christian spirit.

The editor spoke at Calvary Baptist Church Sunday night in the interest of the Anti-Saloon League and Law Enforcement. Mr. Chalmers Alexander spoke at Clinton. Dr. B. H. Lovelace spoke at Utica. Judge Stricker spoke at First Church, Jackson. Other speakers were D. A. McCall, H. V. Watkins, F. M. Coleman, W. F. Bond. Dr. Hewitt preached Sunday morning a suitable and forceful sermon.

The death of Brother J. W. Echols, who lived near Senatobia, removes one of the earliest and most honorable among the pioneers of that county. He was 93 years old, had served as a Baptist minister in his active years and was held in affection and esteem by the whole community. One of our earliest recollections as a boy of seven years of age was seeing constantly this man of God faithfully performing his duty as a Christian from week to week in the Senatobia Baptist Church. Rev. Hoyt Echols Porter, now of Anderson, S. C., is his grandson.

THE BAPTIST RECORD

The Junior College for Girls at Shreveport, La., has been named Dodd College, in honor of Dr. and Mrs. M. E. Dodd. The commission has secured Dr. A. G. Mosely to superintend the raising of \$200,000 in the state for dormitories, the campus of 34 acres and the Administration building to cost \$200,000 being given by Shreveport people.

We take particular pleasure in calling attention to our new department of The Family and The Home conducted by Mrs. R. B. Gunter. Many will find increasing pleasure and profit in it. It will be necessary to remind our contributors that because of this added department there will be a little less space for other matters. We do not, however, want fewer people to write; but that those who do write shall put as much into small space as is possible.

It all depends on "whose ox is gored". Some of the brethren on the Atlantic Coast seemed quite upset by the impertinence of brethren in other states who dared to express an opinion about a certain unsatisfactory situation in North Carolina. But some of these brethren who were such zealous advocates of states rights are now having no hesitancy in criticizing a whole state Convention in Oklahoma or Louisiana for instructing their own state treasurer what to do with money that comes into his hands. It all depends on whose ox is gored.

The total amounts which the Baptists in various states propose to raise in 1927 for the denominational program are as follows:

New Mexico	\$ 50,000	Missouri	500,000
Maryland	100,000	South Carolina	555,000
Illinois	135,000	North Carolina	600,000
Louisiana	250,000	Georgia	600,000
Arkansas	300,000	Kentucky	735,000
Florida	300,000	Tennessee	800,000
Oklahoma	300,000	Virginia	1,000,000
Mississippi	400,000	Texas	1,050,000
Alabama	\$460,000		

A total of \$8,220,000.

The following announcement appeared in one of the daily papers:

"Dr. and Mrs. J. E. Buchanan, of Blue Mountain, announce the engagement and approaching marriage of their daughter, Mary Etta, to Mr. John Rowan Claypool, Jr., of Nashville, Tenn., the wedding to take place Feb. 14 at Lowrey Memorial Baptist Church, Blue Mountain."

Miss Buchanan is well known as the State worker in the Junior B. Y. P. U. Many will regret losing her from the young people's work, but rejoice to felicitate her and congratulate the groom on their approaching marriage.

The States in the Southern Baptist Convention which this year divide their contributions 50-50, that is half and half between state and south-wide objects are Georgia, Illinois, Kentucky, Maryland, Mississippi, North Carolina, Tennessee, Texas and Virginia. Those which give only 45 per cent to Southwide objects, are Alabama, Florida, Missouri, Oklahoma and South Carolina. Arkansas gives 40 per cent, New Mexico 35 per cent and Louisiana 30 per cent to Southwide objects. However, we understand that Louisiana uses part of the State funds to support the Bible Institute and the Southern Baptist Hospital, which are Southwide objects but located in Louisiana.

SHALL WE BURN OUR CHURCHES?

One cold Sunday morning fifteen people came to service in a certain church. During the service the church caught fire. The news spread that the church was burning. Scores of people who had remained at home heard the news, rushed to the scene, and stood up for two hours in snow a foot deep, in zero weather, to watch the church burn.—The Living Church.

Convention Board Dept.

I AM THANKFUL

1. For the many expressions of kindness during the Holidays. I wish it were possible for me to respond individually to each one who kindly remembered us.

2. For increasing courtesy of pastors in answering our communications. Be assured that we never write simply to be passing off the time. The importance of the information asked for does not always appear in the letter which we write. We would remind you also that we exercise patience when answers are delayed, knowing that you have your many obligations.

3. For a hopeful spirit concerning our Lord's work in the year 1927. There is much evidence of deep sincerity in and zest for the Kingdom causes.

4. For the generous response on the part of the pastors to our request for teachers in our Stewardship Institutes which are to be held during March and April.

OUR STEWARDSHIP INSTITUTES

We have decided on the month of March and the first half of April for the Stewardship Institutes recommended and provided for by the State Convention and the State Convention Board.

These Institutes should set us forward in a great way, for it is our purpose, if possible, to hold one in each district association for a period of three days. It is our desire that every church in the association shall have a representative present. It will be necessary for the people, where the Institutes are held, to entertain the visitors.

We are writing the Associational Organizers, those selected by the State Convention, to arrange the time and place of these meetings for some time between the first of March and the 15th of April and to notify us at as early a date as possible.

Please bear in mind that these teachers are giving their time and service, the State Board taking care of their traveling and incidental expenses. We are asking that the churches entertaining the Institutes shall take care of all other expenses.

A suggestive program will be published at a later date. We are not asking that any association shall adopt the program in full or even in part. We are only suggesting things which impress us as being of vital importance. We hope to impress upon all who shall attend the fact that the Gospel of Jesus Christ has been entrusted to us, not to keep, but to pass on to those who have it not and that our possessions are to be used for this purpose. We trust that the people will begin to plan now to make these Institutes the very best possible.

The editor of the Baptist Record has been for many years a member of the Board of Trustees of the Southern Baptist Theological Seminary, and has enjoyed the privilege of being associated with this fine body of men connected with one of the most useful of our great Baptist institutions. He specially regretted not being with the brethren in the recent meeting in Louisville, and attending the Founder's Day exercises which this year celebrated the centennial of the birth of Drs. J. P. Boyce and John A. Broadus. They were both born in January one hundred years ago. The reason for our absence is that it seemed to us the proper thing for members of the old board to resign that the board might be constituted according to the new plan adopted at the last meeting of the Southern Baptist Convention. The charter of the Seminary was so changed then as to eliminate the financial basis and elect two men from each state, with several others selected from the Southern Baptist Convention at large. But this plan could not be put into operation until the old trustees were removed by death, or removed from the state, or resignation. We preferred the resignation route.

STABILIZING A NEW VOCATION

J. M. Price

Within the past few years a new vocation has arisen. It is that of the educational director. Scores of churches, even some of the smaller ones, are now employing such workers. Some of the large churches have two or more paid workers in this field. At a meeting of the Texas Baptist Religious Education Association (made up of vocational workers) at the Baptist Seminary, Seminary Hill, in September, sixty were present who are giving all or a part of their time to this work. There are more demands than capable supplies.

But with the rapid rise of this new vocation and the demand for workers for it—a demand that is steadily increasing—another spectacle faces us. It is the fact that a number of these workers stay less than a year at a place. Sometimes they are there not much over six months. Some after going to one or two places quit the work altogether and enter some other vocation. They start off with a vim but do not run well. What is the reason for this? Something is wrong somewhere. It is the purpose of this paper to inquire into the problem and seek a way out.

One of the difficulties is a lack of definiteness in the task. This is a fault mainly of the pastor and the church. A situation develops until it becomes too large for the pastor alone. Some paid help is needed. Consequently a worker wants to be relieved of—Sunday School, B. Y. P. U., Vacation School, music, finances, office work, purchasing, etc. Recently a pastor wrote to the Seminary for such a worker and mentioned eleven different things he wanted the person to do. Such a person is not really an educational director but rather a general assistant. Of course he cannot make good. The task is too manifold and varied. Furthermore the church and pastor cannot tell whether he is making good or not for he does everything in general and nothing in particular. What is needed is to give him a more definite and limited task and let volunteer or part-time workers take care of the remainder. It is better to succeed with a part than to fail with all.

Another difficulty is lack of thoroughness in doing the work assigned. This is a fault primarily of the educational director himself or herself, though in part it may be due to the reason mentioned above. Some have seen only the extensive or mechanical side of the work,—organization, equipment, enlargement. When this work has been accomplished they feel that their task is over. They try to do educational work by revival meeting methods. They seek immediate results to exclusively. One can grow a pumpkin in a few weeks but it takes decades to grow an oak. Thoroughness is not sought as it should be. Real educational supervision carried on. Too often the director himself has had no training but the brief books he seeks to teach his teachers and leaders, and hardly dares teach anything else except books on organization and methods. Often the teachers know more Bible and pedagogy than he. The educational director must seek interestiveness as well as extensiveness, be trained comparable to the pastor and high school principal, and supervise a real educational process.

All of this is but to say that the way out is forward and not back. Pastors and churches must have a more clear-cut vision of the work to be done, assign the educational director to a real educational task, and judge his achievements in terms of educational results. Directors themselves must seek quality as well as immediate results. They must be trained for real educational leaders and be supervisors of education as well as administrators of machinery. They must be more persevering and patient. If these things are done we shall go a long way toward stabilizing a new and invaluable vocation.

The W. M. F. at Clinton gave \$350.00 for the Lottie Moon offering.

JESUS, THE MAN (Article 2) HIS SINLESSNESS

The presentation of this ideal by the Evangelists is at once the most unique, the most stupendous, and the most original thing in all literature; sacred and profane. How is it possible that men such as we have reason to believe the Evangelists to have been; i.e., sincere and well-meaning, but uncultured and un-traveled men, to have conceived an ideal such as has never before nor since been presented in literature? These men, doubtless, to their own intentions were compiling records of events and sayings connected with the life of their Lord and were unconscious of the stupendous thing they were accomplishing. Although the Old Testament teems with suggestions, types, and prophecies concerning the coming Messiah and his relation to Israel, yet there is lacking an image of the Sinless One who walked with sinners as Saviour. The Old Testament economy centered around the day of Atonement as an institution yearly attended for the remission of sins and prophesied as being realized in the Messiah. The New Testament economy centers around the Person of JESUS CHRIST, the Lamb of God, who entered once into the Holy Place to make atonement for the sins of the people forever. So, here in the New Testament we find the ideal of sinlessness clearly revealed in the Person of Jesus Christ.

"In a unique sense the manhood of Jesus is catholic; because it is exempt, not from the limitations which belong to manhood, but from the limitations which make our manhood narrow and isolated, merely local or national."—Gore. This moral ideal made actual and real in a Person is the most universal in its appeal and acceptance. Confucius and the ideal of ancestor worship and Celestial government would not appeal to the lover of Democracy. Guatama with his ideal of "Nirvana" being realized only through cycle after cycle of re-incarnations until the soul lost the desire for the world and the lust of life would not appeal to the pleasure-loving Latin. The Man of Nazareth makes an appeal to the best in men the world around. His doctrine is comprehensive of all life; claiming sincere righteousness from the heart; simple in content; teaching principles that govern rather than rules that bind. He embodies his teaching in his own life; offering not a system, but a LIFE to the penitent believer.

Wherever this Jesus has been preached and this ideal of his transcendent purity has been taught, men of all stations and conditions have accepted Him and strange things have ensued. When Jesus is fully received into the life of the individual a change in the nature is effected that transforms the entire life. This transformation is what is generally known as regeneration. Jesus is a master of the technique of reaching men's hearts and so changing them. His plan of attack upon the citadel of man's will is strategic. Perhaps this lay in the sincere presentation of himself as a perfect man to the sinner. No other teacher dared to so present himself. The magnetism of his personality thereby attracted the true steel remaining in the nature of man that had not corroded or rusted because of his sin. He said: "I, if I be lifted up, will draw all men unto Me." His love for the sinner begot the love of the sinner for Him, and Jesus, loving the sinner, forgave him and made him a "new creation in Christ Jesus." In his attitude toward men he both judged and forgave. In his reception by men they were first convicted of sin and then converted from sin. To even look in his face was a revelation of the lack of purity in one's own heart. Yet, being convicted of their own sin, men did not recoil from him; they were the more attracted, and confessing their guilt, knew the joy of the experience that came with the words: "Thy sins are forgiven thee".

In the realization of Jesus by sinners their entire conception of God is idealized. God is the

HEAVENLY Father who has offered a plan by which men might be adopted into his family and receive a joint inheritance with his Son. This conception is distinctly that of the New Testament and is quite an advance upon the thought of God as found in the Hebrew scriptures. Not only to the Jew, with his training in ethical monotheism, but to all men, is the idea of God new, transcendent in ideal and at the same time actual, personal and practical as enunciated by Jesus.

There is also a new departure from the world conception of man's relation to man in the teaching of Jesus as the universal and perfect Man. The "eye for an eye and tooth for a tooth" idea has been transcended and the Jesus idea is to "Pray for them that hate you and bless them that despitefully use you." Though differing thoroughly with the Unitarian view, there seems to be in the ethical ideal of Jesus as applied to the race the thought of the positional Fatherhood of God and the probable Brotherhood of man. God, though not spiritually the Father of all men as Jesus disclaims in the 8th chapter of John, occupies the position as wanting to Father all men who will accept the claims of His Son. Men, though enemies by nature, environment and circumstance, by acknowledging Christ as Lord, may be real brothers in the Spirit.

—Forrest N. Pack,
Hattiesburg, Miss.

REFLECTIONS ON MODERNISM

What is man that he should be so wise,
And question GOD'S wisdom, with so faint a
surmise,
And try to put to nought such a gracious plan,
The plan of redemption, that GOD gave man.

Lucifer planned in Heaven, as we are plainly
taught,
To put to nought a purpose, the purpose GOD
had wrought.
So GOD saw it was fit, his suggestions to spurn,
And down and out of HEAVEN Old Lucifer
turned.

Then on to this earth he gallantly came,
Seeking with all vengeance, GOD'S plan to disdain.
And when to young EVE, he went with a smile,
He offered her suggestions, her soul to beguile.

Ever since that time, he has made it a point,
For all human beings, his company to join.
Some are being persuaded, some are deceived,
Some are fully determined, his majesty to please.

The greatest of his followers in all estimation,
Is that selfrespected guy, who has tackled
creation.
Who has taken to himself, the BIBLE to assail,
And teach that all creation came from a snail.

He has purged our science, and made himself a
donkey,
By trying to prove that man, elevated from a
monkey.
Now Lucifer is smiling, at this scientific game,
And has entered our schools, to build himself a
name.

Perchance when this guy, has finished his work,
And GOD does not interfere, with this hellish
besmirk,
Lucifer will no doubt for so gallant a spell,
Offer him his throne, in the bottom pits of HELL.

E. L. S.

Brother J. M. Spikes becomes pastor at Derma, returning to them after an interval of a year or two.

Rev. Fred W. Varner accepts the call to Earle, Ark., and has begun his work happily and hopefully. He is one of our Mississippi men who has studied until recently at Fort Worth Seminary.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

TIME TO CHECK UP

When you read this issue of The Baptist Record you will be nearing the completion, or at least it is to be hoped that you are approaching the completion, of the Every Member Canvass. It will be a good time for you to sit down and check up.

We had great difficulty in securing a full report of the Every Member Canvass for 1926. Our people do not seem to think this necessary or important. With all the earnestness at our command, we appeal now to every pastor, finance committee, church treasurer, or anyone else who may be responsible in their local church to give this matter serious attention, and see that report for the 1927 canvass is sent to Baptist Headquarters.

We have sent out a report card to all associational organizers, and we are now sending a report card to every church treasurer, urging them to report their canvass to us. This will make possible a full and correct report, if the report cards are used as suggested. We should have all reports in by February 1st. Please do not delay unnecessarily.

* * *

WHY EVERY CHURCH SHOULD PUT ON THE CANVASS AND REPORT TO US

1—Because it will enable every church which has not adopted a sound financial plan to do so. We want to eliminate as rapidly as possible all false and inadequate plans, and lead our churches to adopt adequate and workable plans. There is not a shadow of a doubt but that the budget plan of finances will work, and will prove to be adequate to the needs of every church. The churches which have adopted the budget plan are contributing in a generous way to all local and denominational causes. They have given during the past two years practically all money that has reached the treasuries of our different institutions. There is nothing strange or miraculous about this. The budget plan is a system that enables the members of the churches to contribute regularly, systematically and weekly to local and denominational causes.

2—Because it makes our giving an easy matter. It is much easier to give \$104.00 per year in fifty-two payments than one. Few of us are able to give \$100.00 at one time, but many of us can give \$2.00 per week to all Cooperative work. Some say it is too much trouble to give each Lord's day. Yes, it does take a little time to place our offering in an envelope and write our name on it upon the first day of each week, but have you stopped to think that everything we do takes time. It takes time to dress every morning. It takes time to eat three meals a day. It takes time to go to our places of business. It takes time to pay off our servants once a week. It takes time to shave every morning. It takes time to do everything we do. Whose time is it, after all? Are we going to spend God's time for everything we want to do, and refuse to use THREE MINUTES OF HIS TIME TO PREPARE OUR OFFERING FOR THE ONGOING OF HIS KINGDOM? God forbid! Brother, it will take time to die, and all of us are coming to face that hour sooner or later. Will it not be the part of wisdom to take time to prepare our offerings, which shall in turn be transmitted into eternal values through the services it makes possible to others? We cannot take anything with us in the nature of material things, and it will be

well for us to translate some of our material wealth into spiritual wealth.

3—Because it will help us to make our giving a part of our worship. We should not appear before the Lord empty, but should bring our material substance to the house of the Lord upon the first day of each week as a part of our worship. To attend the house of God without an offering is to render an incomplete service and worship. The weekly, systematic, budgeted giving makes possible the rendering of a full, complete worship.

* * *

SPARKS FROM "THE NEXT STEP"

Why May The Christian Steward Succeed In Business?

- 1—He has a strong motive to sustain him.
- 2—He will naturally be economical with his resources.
- 3—Investable capital is always looking for trustees it can trust.
- 4—The real Steward does not stir up antagonism of his fellows, but rather stimulates their co-operation.
- 5—Is it unreasonable to look for miraculous elements to enter his career, if he is absolutely a Steward?

* * *

If you gave some fellows a talent wrapped in a napkin, they would swap the talent for a gold brick and lose the napkin; there are others that you could start out with just a napkin, who would set up with it in the dry goods business in a small way, and then coax the other fellow's napkin into it.

* * *

Preservation is continual creation. Then the world's producers are in fellowship with the Creator. This is a good thought for modern industry.

* * *

When a man makes his money he is making his character; when he spends it he is showing his character.

* * *

It is dangerous for me to have power unless I stand with it in the presence of one before whom I am powerless. For I might misuse it.

* * *

There is no way to express the Stewardship of the Christian in spiritual things, but in the use of material things. There is no way to control our breath (invisible), but by the use of our muscles (visible).

* * *

What can be more truly a "book of life" than a book in which a man does his bookkeeping and strikes the balance between the income and the outlay of money?

* * *

All industry that is worthy of absorbing a man's life is in the grasp of the world relations and under the grim test of world standards.

* * *

Many fathers damn their children by making them heirs to that which they have not been equipped to administer.

* * *

Within the first half of the twentieth century, probably within the first decades, the world will be either Christian or anti-Christian. This will depend upon our Stewardship of the gospel.

* * *

The luxury industries will ultimately so pauperize our economic order, that those who are engaged in the production and exchange of necessities of human life will be masters of the whole order. For this reason, the Steward School

should seek to train its students to make and handle the necessities and plain comforts of life.

* * *

God has not redeemed our things; He has redeemed us, and that puts us first and keeps us there in every consideration of the whole problem of our Stewardship. These considerations prepare us, as no others can, to specialize on the use of money for the perfection of personality as the instrument of the divine will.

* * *

COX'S BOOK REVISED

Dr. E. K. Cox has re-written his book, "Christian Stewardship", adding a chapter on the Stewardship of Self. This is the book we are using in our Stewardship class work. It is, by far, the best book, for classroom work on this subject, to be found. It is inexpensive, costing only \$4.00 per copy. The Baptist Book Store is prepared to furnish this book to all who may desire it.

WHAT HATH GOD WROUGHT?

Rev. Russell H. Conwell, D.D., for many years a resident of Philadelphia and pastor of a great church, The Baptist Temple, and also President of Temple University, did a great and lasting work. I notice a paragraph which went the rounds of practically all of our Baptist papers when Dr. Conwell retired from active work.

Here is the paragraph:

"Dr. Russell H. Conwell retires after fifty years of preaching and lecturing. He has reached the age of 82, and has delivered his famous lecture, 'Acres of Diamonds' more than 6000 times, from which he has realized \$12,000,000, which has been used for building and running Temple University."

The capacity for work possessed by some men seems without limit. Dr. Conwell took charge of Grace Church in Philadelphia when it was a small, insignificant affair. He made it one of the great, outstanding churches of the world, changing the name to Temple Church. He founded Temple University and guided its affairs until his death. It had at the time of his death about 500 teachers and a student body of more than 10,000.

He founded two hospitals and was the guiding genius of both of them. He wrote 22 books and many magazines and newspaper articles.

Then look at his record as a lecturer. If the statement which has been going the rounds is true he lectured an average of ten times each month in the year for fifty years and received an average of two thousand dollars for each lecture—and gave it all to help forward the Kingdom of God.

Men like Conwell, Moody, Spurgeon and a host of others are striking examples of what God can do with a man when that man is willing to let God have his way with him.

Bernard W. Spilman,
Kinston, N. C.

WHAT BAPTIST PAPERS GO INTO YOUR HOME?

Is it possible that there are homes which call themselves Christian which do not have any religious papers or magazines coming into them regularly? Yes. It is not only possible; it is a bald, shame-faced, appalling fact that the majority of our Baptist homes take no religious periodicals of any kind. Their tables are covered with dailies and secular magazines, which contain much matter that is not only not elevating in tone but is positively degrading and poisonous to the mind of those who read it. Not one page of pure, wholesome, inspiring religious news is found to help counteract the many pages of the other kind. This ought not to be. Every Baptist home ought to have, at least, two Baptist papers coming into it, namely THE BAPTIST RECORD and THE HOME AND FOREIGN FIELDS—Bulletin First Church, Columbus.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. FRED DUGHTY, *2nd Vice-President*, Shaw
 MRS. W. BROWN, *3rd Vice-President*, Tupelo
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 MRS. I. L. JOHNSON, *Training School Trustee*, Hattiesburg
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 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS. M. M. LACKEY, *Treasurer*, Jackson

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 MRS. W. H. VAN LANDINGHAM, *4th District*, West Point

MRS. W. J. PACK, *5th District*, Laurel
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

A Mission School

Dr. Frank Moody Purser, pastor of Oxford Baptist church held a mission school in his church beginning January 3rd. It was my privilege to teach a class of Juniors in the afternoon. We averaged four boys and girls each day. If you find your interest in boys and girls lagging and feel the need of a stimulant just fill your mind and heart with a good mission story, then stand before about forty Juniors and tell it to them. I'll guarantee you will come away feeling that the boys and girls are worth every effort you can put forth in training them as messengers of the gospel.

I had a class of fifteen high school girls in a class each evening. We studied "Glimpses of the Missionary Life". Every night as we drew back the curtain of distance and indifference and peeped into China we not only saw the horrors of heathenism and hardships of our missionaries but the glorious results of the gospel and the joys experienced by our messengers.

Dr. Purser had a class of adult men and women. He discussed missionary motives from every standpoint and gave his class opportunities to ask questions and bring all criticisms common to our mission work. Surely it was a week well spent and believe everyone who attended came away convinced that the mission of a church is missions.

"Just Around the Corner Tales"

Certainly the title of this book makes us want to hasten and open it and peep around the corner and see just what the author has to say. This is the title of a new book just off the press written by Mrs. Una Roberts Lawrence for our Junior boys and girls. She gives us such an interesting sight of the work our missionaries are doing for our neighbors in Cuba. Then she brings us in our own home land and puts us down in a mountain school and lets us see the worthwhile of our work there. After this we take a long flight to our Indian work in the West. Here our hearts are made happy because of the greatness of our Indian brothers and sisters for the Gospel. Before she closes the book she brings us back to the crowded cities among the Jews and foreigners and lets us take an interesting glimpse into our Good Will Center work.

It was my privilege to teach this book in Oxford to a class of forty Junior boys and girls. I can testify that it holds the interest of Juniors from beginning to end. One little Junior girl said to her mother when she went home: "Those stories over there to make everybody want to love Jesus". We are deeply grateful to Mrs. Lawrence for her contribution to our work and trust our leaders of the boys and girls will get a copy of this from the Home Mission Board and teach it to the boys and girls.

The Standard of Excellence

I trust the secretary of each W. M. S. as well as the one for each Auxiliary will obtain an enlarged Standard of Excellence from W. M. U. Headquarters in Birmingham and begin this month to check up on her organization. If we are to have an A-1 Standard W. M. U. for

1927 now is the time to begin. We do not want a Standard organization just for the purpose of reporting it but for the sake of being more efficient in His Work.

20th Anniversary

When a young lady reaches the age of twenty she feels her importance and certainly wants everybody to know she has become "of age". Attention is annually called to this fact by a birthday party. Many of you will recall that just twenty years ago our Y. W. A. organization came into existence. Therefore this year of 1927 finds this Auxiliary "full grown", and we want our mothers to help us celebrate. At a very early date a special birthday program will be suggested from Headquarters at Birmingham. Let us be ready to help our girls in this celebration.

Our Baby

Jan. 2, 1927, an Assistant to our Recording Secretary and College Correspondent took up her abode with her mother, Mrs. D. M. Nelson, Clinton, Miss. She was named Mary White Nelson. We hereby extend her a welcome and prophesy that she will be a very valuable asset to our work as well as to the Nelson family. We extend our most hearty congratulations to the happy parents, Dr. and Mrs. D. M. Nelson.

Our "Fateful Day"

In the interesting and historic town of Wil-masburg, Virginia, there stands an old, old house called "Audrey House". On one of the many small window panes of "Audrey House" there is written into the glass in a most unusual way, the words, "Oh! Fateful Day". Many stories are told of how this writing came to be imbedded in the window pane. The most recent, perhaps, is that a ghost from Bruton Churchyard once wandered by and wrote the strange words in passing.

We are not as a rule a superstitious family in House Beautiful, yet Monday, December 13th, will always seem a "Fateful Day" to us. On this 13th day the beloved Chairman of our Training School Board severed the connection of twenty-two wonderful years of service on this Board—twenty-two years in which she gave her best; her best in time; her best in thought; her best in heart's loving interest.

We realize that we have been wonderfully blessed in having dear Mrs. Eager so closely connected with the school through all these years. We have benefited from her wise counsel, her devoted interest and her sweet spiritual personality. This 13th day also means that House Beautiful Daughters must give up truly wonderful grandparents, whose presence near has been a constant benediction.

We thank God for the strength, the beauty and the inspiration that these dear friends have been in all the years since we have known them and we still shall have always their loving interest and prayers for, "Though Sundered Far by Faith We Meet, Around the Common Mercy Seat". Below we give for the many friends Mrs. Eager's message to the Board on that "Fateful Day".

Janie Cree Bose, Principal.

Dear Fellow Workers:

It is with mingled happiness and sorrow that I sever the delightful relations that have lasted between us for twenty-two years. I am happy that God deemed me worthy to help in this beautiful work into which we have all put our hearts, and that He has blessed me for all these years with the love and co-operation of so many noble and unselfish women. Surely never could a body of workers have been more single hearted in purpose, or more loyal to their leaders.

For all the years to come, be they few or many, my heart will respond with deep appreciation and devotion as I hold you each and every one in unfailing remembrance.

Now comes the clear conviction that the same Gentle Master, whom I love to think has led me to give my best to this work, bids me to "Come Apart and Rest Awhile". Family duties, the toll of years, failing sight, combine to make this call imperative. I need not say that this beloved school and every woman who has worked with me so faithfully, has become a vital part of my life. I shall ever hold it and you close in love and prayer, that in God's own way the Future may overshadow the Past. It is pure Joy to recall how He has led us along safely through untried ways and never has the Future looked so hopeful to me. Our first great leader, called into the Kingdom for just such a time, laid wonderful foundations. Today it is in the keeping of Janie Cree Bose and Carrie U. Littlejohn, two of the Master's own, whose hands are strengthened by an able and consecrated Staff; with the same faithful Board and the return of our splendid Co-Chairman, Mrs. S. E. Woody, to renewed health, and the same valiant Spirit that was a tower of strength in the early struggle, we know that all is well. As I say "Goodbye, God bless you, Dear School and precious friends, I've wished you all of brightness Life possesses—for how can sorrow bring you harm—if only God will

bless you." —Annie C. Eager, Chairman.

We are told by a high authority that "Protestantism emphasizes, in the main, preaching. The Catholic church emphasizes the altar, the sacramental character of life." Very true; but by preaching Protestantism has won its way. Luther, Calvin, Zwinglius, Knox, Wesley, Whitefield, Edwards, Beecher, Spurgeon, Moody, Phillips Brooks, with hundreds of others, taught the people through the spoken word and brought Christianity into vital relation with the lives of tens of thousands. They were like Jesus in that they taught the people. The name given to him in the Gospels is that of Teacher. Protestantism put the pulpit over against the altar. Has the time come to substitute the altar for the pulpit? Do people still need to be taught, or do they need, more than teaching, ritualistic ceremonies, such as are found in Catholic and some Episcopal churches? Here is the fundamental question which faces all churches today. If teaching is the great need, then the preaching in our Protestant pulpits ought to be made the strongest feature of public religious services. Much is lacking in the power and fervor which ought to characterize it. Which shall we emphasize, the pulpit or the altar?—H. L. Stetson in The Baptist.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Our Calendar

Each week we want to emphasize here the activity for this and next month. JANUARY IS STANDARD MONTH, and we are asking every B. Y. P. U. to do its best to reach the standard this month and maintain it at least through this quarter, as First Quarter is Standard Quarter. FEBRUARY IS BIBLE READING MONTH. Each union ought to strive for a 100% Bible Reading membership.

THE STATE SUNDAY SCHOOL AND B. Y. P. U. CONVENTION PROGRAM is shaping up and looks like we are going to have a great program. I want to go there, don't you? "Let's Go 2,000 Strong". Greenwood, March 22-24.

Wedding Bells Buchanan—Claypool

The announcements have already been made of the approaching marriage of Miss Mary Etta Buchanan, our State Junior-Intermediate B. Y. P. U. Leader, to Mr. John Rowan Claypool, Jr., of Nashville, Tenn. We would not be willing to give Miss Buchanan up for any other reason, but since this is God's appointed way for young folks, we simply say, "Miss Buchanan, we hate to give you up; you have served Mississippi Baptist Young people well during the year and we are grateful to you for this fine service. We will miss you but will remember that you are going to continue in your fine way to serve the Lord, just moving to another field, and as you go our hearts and love go with you, and we wish for you many, many years of rich, full years of joys and blessings." To Mr. Claypool we extend our heartiest congratulations. The wedding is to be February 14th, in Lowrey Memorial Baptist Church, Blue Mountain, Miss.

Miss Buchanan Tells Us Good-Bye

As I tear off the last page of my calendar for 1926 and look back over the work of the year, I feel deeply grateful for the blessings that have been mine. I want to express to each of you my deep appreciation for your loyalty and fine spirit of cooperation during the year. My task has been a pleasant one because of your help in every undertaking. As I turn my face to "Sunny Tennessee" I shall not forget the work in Mississippi which I love so much. I bespeak for Miss Durscherl the same hearty cooperation and I pray that under her wise leadership the work may grow and reach the highest standard of efficiency.

When we asunder part,

It gives us inward pain,
But we shall still be joined in heart,
And hope to meet again.

Most sincerely,

Mary Etta Buchanan.

We are glad to announce the awarding of the Two Year Bible Readers Certificate to Alvah Penton of Picayune. This is a fine example to set for the other Mississippi B. Y. P. U. members. God will bless His Word.

Poplar Springs, Meridian

The B. Y. P. U. work under the direction of Mr. Chas. R. Gartin in the Poplar Springs Baptist Church, Meridian, is moving forward in a splendid way. They are placing their standards high and are asking for an AA-1 Standard. This is a fine sign, and when enough of our unions catch this kind of spirit no doubt the Sunday School Board will raise for us a double A-1 standard. We congratulate Bro. Gartin and the church for this fine work and look forward to report some high averages for them right soon.

Meridian City B. Y. P. U.

The Meridian City B. Y. P. U. has divided into a Senior City Union and a Junior-Intermediate City Union. Mr. K. W. Jamison is President of the Senior City Union and Mr. Chas. R. Gartin Director of the Junior-Intermediate City Union. This is the first city union in Mississippi to operate on this basis and we congratulate the Meridian B. Y. P. U.'s on this advanced step, realizing that they will probably do a much better work under this plan.

Fellowship Union 15th Ave., Meridian, Receive Bible Readers Certificate

We are glad to report six to receive the two year Daily Bible Readers Certificate, these being from the Fellowship (Senior) union of Fifteenth Ave. Church, Meridian: Mr. A. L. Sidebottom, Miss Mollie Lumley, Mrs. Geo. Johnston, Mr. and Mrs. E. W. Green and Mrs. R. L. Bates. This is a fine showing, and we congratulate the union on this good work. Mr. Sidebottom is president of this splendid union.

West Point Seniors Spread Cheer

Although it was damp and the wind was cold, a number of the members of the Senior B. Y. P. U. of West Point sang carols on Christmas night. They sang to the hospital, telephone girls, jail and many homes where there were sick or lonely. They sang for the pastor. After the singing the members gathered at the home of Mrs. Scott, and enjoyed fruitcake and popped corn. This was a fine way to spend Christmas evening, wasn't it? Making others happy.

Associational B. Y. P. U. Conventions

We rejoice to know and to be able to announce that many of our Associational B. Y. P. U.'s are going to

have their convention the next fifth Sunday. We wish all of our Associational Presidents would take seriously their responsibility and opportunity as leader of the B. Y. P. U.'s in the association.

A TOUR OF THE HOLY LAND

I know that numbers of the readers of your good paper, pastors, brethren and sisters, and others would like to visit Palestine, and I would love to have them go along with me.

If any of your readers are interested in a fine trip to the Holy Land, where they will see the most at the least possible cost in keeping with comfort, we shall be glad to arrange for them, and if they will drop me a line at the address below I will give them all information about this wonderful trip to Palestine.

Mrs. Lowe and our two younger daughters will be with me, and we will do our best to make the trip profitable for all who go.

I am speaking, as is Mrs. Lowe, at every possible opportunity, and I hope the Board will soon find itself unencumbered in every way, that our great missionary program may be carried out successfully, unhindered by debt or anything else.

God is at this hour speaking to the heart of Southern Baptists, who are confidently saying that all the missionaries must go back to their work. Let us all trust God and His people, who are already sending to our Board funds for this purpose. The Newtons, the Quarles, the Whites and other missionaries have already been provided for. All the missionaries are going back, I believe. Praise the Lord!

John W. Lowe,
302 N. Allen Ave.,
Richmond, Virginia.

CLARKE COLLEGE MINISTERIAL ASSOCIATION

We have begun our work since Christmas and in this a new year in a great way. We intend to make our programs interesting each time, and we all want to do more practical work than we have been doing.

The following program was rendered on Friday evening, Jan. 27: Devotional by Rev. Daniel Hughes, the scripture reading being found in the twelfth chapter of St. John; God's plan in my life by Rev. J. W. Kitchens; My duty as a layman by A. J. Cooper, one of the good laymen of our school; My duty as a preacher by Rev. J. E. McKraw; song by the ministerial quartet, and a closing prayer led by Rev. S. A. Murphy. The program was very interesting and touching to our hearts.

Our association is willing and ready to go to any church, hospital, or anything else that we can possibly get to and render a missionary program at any convenient time. We have a missionary committee to arrange these programs. The committee is as follows: Ike Bass, chairman, Elton Barlow, and S. A. Timms. If anybody would like for us to be with them in a program like this, we will be glad to be with them. We are not after any show

Interesting to Elementary Workers

2 NEW BOOKS

Each { Paper . . . 40c
Cloth . . . 60c

Working With The Cradle Roll And The Beginners

Aurora Medford
Shumate

Cradle Roll and Beginner workers will gladly welcome this new department book. Mrs. Shumate takes up the Cradle Roll work first and sets it forth in clear-cut terms. In the Beginners section she shows how to know and work with the four and five-year-old children. Most of the illustrations are taken from the author's experience with little children. A Beginner worker had this to say about it: "It is a Spirit-filled message, written simply but ringing loud with the understanding and love of the little child. I feel that it will meet the need of all workers with children of the pre-school age."

Working With Primaries

Robbie May Alexander

Those who have been helped by that admirable book, A YEAR OF CONSTRUCTIVE PROGRAMS, will welcome eagerly this new book by the same author, and which deals with the Primary department of the Sunday school. It is a text-book that leads to Seal 5 in the King's Teachers' Course.

In the first chapter she discusses The Great Purpose embodied in the department aim. Each of the following chapters is based on and developed out of this opening one. The Teacher, The Child We Teach, Curriculum Material, The Sunday Morning Program, Music, The Lesson, Physical Environment, Organization, all are related to the one great purpose.

It is a good text-book, but it is far more. It inspires one to do and be her best in Christ's name for sweet childhood's sake.

Baptist Sunday School Board

161 8th Ave., No.
NASHVILLE, TENNESSEE

of any kind, but we are interested in the kingdom of God, and we want to do everything possible to advance the kingdom. It will do to write any member of this committee in regard to these missionary programs.

Elton Barlow, Reporter.

"Your honor," said the burglar, "I was foodless, friendless and homeless."

"My man," said the judge, "you move me deeply! Food, shelter and companionship shall be yours for the next nine months."—Judge.

Sunday School Department

SUNDAY SCHOOL LESSON

January 23, 1927

R. A. Venable

Prayer in the Christian Life—Mark 1:35, 14:33; Matthew 6:9-13

Introduction:

The religion of Jesus Christ is a Prayer Religion. He taught that men should pray and he prayed himself. He taught no philosophy of prayer, but he taught it as a duty and a privilege, both by precept and example. Prayer is an instinct of the soul, and yet none of us knows how to pray, as we ought, and what to pray for. Men causes anxious thought to the earnest soul amid the bewilderments of life. In our ignorance of how to give utterance to the instincts of the soul the Lord does not leave us to our impotency, but the Spirit heightens our weaknesses, making intercessions for us which no human speech can express. The finest sentiments and activities of the soul are deeper than any human language can tell. No one has yet succeeded in giving a definition of prayer. There are so many elements in the equation of prayer as to defy all efforts to define it. The condition of the soul and its posture toward the object of its supplications are so important and exacting as to call for serious consideration in our approach into the divine presence of supplicants. The instinct of prayer is not induced by a consciousness of sin or the sense of guilt. It has primarily to do with our limitations as finite beings, and our deep sense of our relation to the Infinite One, and our dependence upon Him. Jesus prayed. He was sinless, but he was begirt with such limitations as His incarnation imposed. In laying aside the form of God, "He took upon himself the form of a servant". His divine form passed into an eclipse, that his human form, "the form of a servant", might shine in radiant splendor. The effulgence of his divine personality was withdrawn that he, in human form, might reveal man, not alone, as he is under the curse of sin, but as he was designed to be in God's creative economy. He was the normal man at a certain stage of existence on the earth. His relation to the Creator was the relation of a finite, moral and spiritual intelligence, to the author of its being and beset with the limitations imposed by the mode and type of being into which his incarnation brought him. He came into humanity through the gateway of birth; he grew in wisdom and stature; he could be hungry, tired and sorrowful, could be tempted and could die. That he could pray and did pray for himself and for others was natural and reasonable. Our lesson sets him forth as praying himself and teaching others how to pray.

1. "And in the morning a great

while before day he rose up and went out, and departed into a desert place, and there prayed." (Mark 1:35.) Jesus is at Capernaum, and he had passed a busy day, preaching in the synagogue, and healing great numbers of people. The multitudes were swept off of their feet by the miracles he wrought rather than the truths he taught. The people were persuaded that he was the long expected Messiah. Their conception of Messiahship was of the current sort. It was that of a political leader, who would throw off the yoke of Roman bondage, gather back the dispersed Israelites of every land, and re-establish the throne of David. The excitement was high, and the situation was perilous. Jesus rises before the dawn to hold counsel with the Father. He is "hunted down" by Simon and others who find him praying. He is urged to re-enter the city; all were seeking after him. The content of his prayer is not given, rarely is. The tide of excitement and interest based upon a misconception of his Messianic mission had barred the door of usefulness for a time, so he was leaving the city. He inaugurates his first preaching tour in Galilee by visiting the inland towns and villages round about. In view of conditions in Capernaum and the momentous import of his preaching activities in Galilee made it eminently fitting that he should commune with his Father.

2. In this last and larger portion of the lesson Jesus is represented in a two-fold aspect. In the one he is praying; in the other he is teaching his disciples how to pray.

"And they came unto a place which was named Gethsemane: And he saith unto his disciples, Sit ye here while I pray. And he taketh with him Peter and James and John and began to be greatly amazed and sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto death. Abide ye here and watch. And he went forward a little, and fell on the ground, and prayed that if it were possible the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me; howbeit not what I will, but what thou wilt." (Mark 14:32-36.) The space allotted these studies forbids the mention of many of the attendant circumstances of the awful hour when our Lord offered himself up with strong crying and tears, unto him that was able to save him from death and was heard for his godly fear. It is the suppliant and his prayer to which we must direct our attention.

(1) The awful distress of soul experiences came upon him as he approaches the last scene of his earthly activities. He was "utterly amazed and troubled". The flood of woes which swept upon his soul was startling and rent his soul with in-

describable anguish and brought from him the agonizing wail, "My soul is sorrowful unto death." "Sorrow is crushing the life out of me." The terrible ordeal cast him beyond the limits of past experiences and beyond the reach of all human sympathy. (2) The content and spirit of his prayer amid the stress and storm of this awful depression and agony of soul places him upon the highest level of all finite supplicants. (a) The filial spirit, "Abba, Father", is expressive of the tender and affectionate relation which animated all his earthly activities. It prefaced all his prayers. It was the Father God whom he came to reveal and to whom he taught his disciples to pray, and whom he represents to the woman at the well as the seeker after worshippers. (John 4:23.) (b) Then he expresses his unshaken faith in the universal supremacy of the Father's will, and the eternal rectitude of his moral administration. "All things are possible unto thee." Though ignorant of what the Father's will is concerning him, in this hour of indescribable anguish of soul, he ventures the petition: "Remove this cup from me: howbeit not what I will, but what thou wilt". (Verse 36.) However deep and strong his desire to escape the cup now pressing his lips, the will of the Father must decide the terrible and impending issue. (c) The unconditional surrender of his will to the Father's will marks the triumph of his victory in the awful struggle. In this cheerful and final act of surrender to the will of the Father, he reaches that summit of obedience which qualified him for the priestly service which he engages to render in behalf of sinful men. It discloses him as a perfect example to be followed by every suppliant at the throne of grace. The parallel accounts, given in Matthew and Luke, should be carefully read. They supplement Mark's account in fullness of incidents and details.

3. We come now to Jesus as instructing his disciples how to pray. This he does by a form of prayer, embodying the spirit, range and content of all prayer, Matthew 6:9-13—"After this manner, therefore, pray ye: Our Father who art in heaven. Hallowed be thy name, thy kingdom come, thy will be done, as in heaven, so on earth. Give us this day our daily bread. Forgive us our debts as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one." 1. The Posture of the suppliant is set forth: (1) The Posture is that of a child towards his father, "Our Father", and not of a slave toward his master. Loving confidence. (2) The Posture of reverence, "Hallowed", "Sacred", "Revered", "By thy name". (3) The Posture of obedience to the Father's will, that his will become the law of human conduct on earth as perfectly as among the moral intelligencies of heaven. (4) The Posture of dependence upon the Father for the temporal blessings of life. "Give us this day our daily bread". (5) The Posture of forgiveness, "Forgive us our debts as we also have

forgiven our debtors". (6) The Posture of conscious inability to order the circumstances of life, against the temptations and trials attendant upon these circumstances, "Lead us not into temptation". Direct us by such a train of circumstances as will secure us against all temptation. Our temptations grow out of the circumstances of life, over which we often have no control, but the Father has. (7) The prayer voices the conscious inability of the suppliant to cope with the evil one, "Deliver us from the evil one", is an expression of that weakness and of his activities to lead astray and destroy. 2. This prayer given to the disciples was eminently adapted to their condition in the light of the circumstances which environed them, and the degree of their attainment in divine truth. There is no note of thanksgiving and no mention made of praying to the Father in the name of the Son. There is no repetition of this prayer in all the Apostolic Epistles. The manner and spirit of prayer constitutes its excellency as a model to be imitated.

SOME COMMENTS

On the Article of "A Deacon" Who is "Sad on Christmas Day"

I am not opposed to a deacon or any one else telling the preacher some of his faults, and think it would be a fine thing if the preacher was told more often just how the deacons and others feel toward them and their ministry.

In the Record of January 6 is an article with the caption "Sad On Christmas Day" and it is signed "A Deacon". This seems to be a letter written to Dr. Gunter to protest at the way our preachers are living and not working. I think Brother Deacon has enough to make him sad. He says his church has been losing ground for nearly four years, and he also says there has not been a single conversion in his church for nearly four years, and that the pews in his church are empty every Sunday. This is a sad plight for any church to be in and it is one that should make our Brother Deacon sad not only on Christmas day, but every day in the year. Not only should it make him sad but it is a condition that should send him and the other members of his church out on a soul winning campaign.

Let us notice a few criticisms that Brother Deacon makes of the preachers of today. He says "I hear it said all over our country now than more than 50% of our pastors are absolutely laying down on the job. That they are called at a handsome salary and they get on the work and sit on the stool of do nothing, never get acquainted with half their members, never visit any body in distress or trouble, never visit the schools or lodges, don't mingle with the people". Brother Deacon says he hears this all over the country, but does not give any authority for it. I wonder if Brother Deacon has read in the New Testament that Peter asked the church to elect some deacons to look after some of these things that the preachers might give themselves to the ministry of the

'Continued on page 15'

Thursday, January 20, 1927

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

"A commonplace life", we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day;
The moon and the stars are commonplace things;
And the flower that blooms, and the bird that sings;
But dark the world, and sad our lot.
If the flowers failed, and the sun shone not;
And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole.

—Susan Coolidge, in Western Recorder.

The Father and The Family

What mental picture does the word family call up?

Do we see our person walking along a highway? No. Do we see two persons come out of the front door? No. Do we see several persons rushing out to a car? No. To even the most modern mind a family means a father, a mother and some boys and girls all gathered about the reading table or the glowing open fire or the dining table. If at the reading table, father isn't "jes' readin' the paper all the time", but reading aloud to the group; if at the dining table father sits at the head of the table and is the most imposing figure there; if at the fireside father has a comfortable place and leads the conversation. In fact father is a very important member of the family circle, and there is about as much (or as little) truth in "Everybody works but father", as there is in "Mother is a woman of no occupation". These women of "no occupation" will be glad to know that one of our well known preachers tells us that according to Scripture men should wipe the dishes, (2 Kings 21:13) and that it is the father's business to bring up the children (Eph. 6:4). But whether it is the father's business to bring up the children or not, or whether he makes any conscious effort to do so, he is training them every day.

Not long ago a man just past his three score years and ten was called to quit his house of clay, and one said, "Poor fellow! What has life held for him? He has worked hard all his life and has so little to show for it. Left to care for a widowed mother and younger brothers and sisters before he had reached young manhood, he has always had to look on the raw and seamy side of life. He has had so little of amusement or 'good times'. Often he has stayed away from gatherings of people because he didn't have good clothes to make himself presentable. Is life worth anything to a man who has to live that way?"

Another said, "But look at his sons! Fine fellows, doing real service for God and to their fellowmen."

One of these sons said that as very young boys their father had taught them the fine principles of clean living, integrity and high moral courage as set forth in Proverbs; and that this teaching had done more toward giving stamina of character than any other influence. If father had never done another thing I should thank him forever for this." Now this son is teaching these same things to his son. What a legacy! And one that cannot be wasted nor squandered.

"What did he leave to his children?" we ask, meaning houses, lands, money.

"O, not much, just a little for them to squabble over", we are answered, with never a thought for the things that really count.

Years ago in North Mississippi a father, Mr. H., who was an officer, failed to appear to answer to roll call in court. This requirement that all officers respond to roll call was new that year and very many not knowing about it were late that day. If they could give legitimate reason for their tardiness the judge removed the fine. So they all with one accord began to make excuses. "I had to carry a prisoner" (when as a matter of fact the prisoner had been lodged long before court was called). "I had sickness in my family." "I had to get some medicine." "I had a sick horse." "I had to help a neighbor who was sick." "I had to get a doctor," etc., etc. And the fines were removed. The judge said, "Mr. H., what have you to say?" "I did not know it was the law. I could have been here if I had known. I have sickness in my family, my oldest son is sick in bed. And I had to go bring back my cow that had strayed away and was in danger from the high water, but I could have been here to answer to roll call if I had known it was required."

"Now, Mr. H., either of those is a sufficient reason to excuse you if you just say that was what kept you away."

"But, judge, I could have been here if I had known the law."

"Ignorance of the law excuses no one. But you say you have sickness in your family and that you had to rescue your cow?"

"Yes, your Honor."

"Then state to the court that either of these was the cause of your absence and you will not have to pay your fine of ten dollars."

"I cannot afford to lose the ten dollars, but I could have been here if I had known the requirement."

Again and again the judge went over the same ground trying to induce him since he had two legal excuses to use one of them. Again and again this young and poor farmer maintained that the real reason

for his absence was ignorance of the law, and he paid his fine. Only one other man in all the number made a similar plea (although practically all of them were ignorant of that law). This man was an attorney, who was later asked to take the judge's chair and his first act was to remove his fine. So Mr. H. was the only one who paid the fine. Later a neighbor said, "You mean you wouldn't tell a little lie like that for ten dollars?" And the children needed shoes.

Many, many years have passed and the children of Mr. H. are grown to manhood and womanhood and have children of their own, but they will never forget their pride in their young father who stood up for the right when he could ill afford to pay for it. He has now gone to stand before a greater Judge, and one of his children recently said, "I'd rather have the heritage of knowing that my daddy stood for the right not only then but always and under all circumstances than that he should have left us ten thousand times ten thousand ten dollars. I'd rather have the testimony of that humble old negro who said, 'He uz de honestest man dat ever lived', than for all the world to say, 'He was so successful that he left vast dominions to his children'." And he did leave for them wealth untold and immeasurable that neither moth nor rust can corrupt nor thieves break through and steal.

The Living Sermon

Anonymous

I'd rather see a sermon than hear one any day;

I'd rather one would walk with me than merely tell the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing, but example's always clear.

The best of all the preachers are the men who live their creeds,

For to see good put in action is what everybody needs.

I soon can learn to do it, if you'll let me see it done,

I can watch your hands in action, but your tongue too fast may run,

The lectures you deliver may be very wise and true,

But I'd rather get my lessons by observing what you do.

I may not understand the high advice you give;

But there's no misunderstanding how you act and how you live.

—The Christian Index.

SOME THINGS

It has been my pleasure to read and pay for The Baptist Record for forty years. It reaches me on Fridays at 2 P. M. If the postman is a little late, I go to meet him, and when I have communed with the brethren about over the State, I find myself wishing The Record was a daily instead of coming weekly.

The children of this world have big dailies, but the Book says they are wiser than the children of light. I hope to see The Record issued daily, except Sundays, before I go home.

Brethren, have you ever considered Editor Lipsey? Well, you can say of him as the Lord said of Job:

"None like him." Safe and sound, and so considerate of his brethren. In my humble judgment, he lets his pen and tongue slip as few times as any mortal I have ever known. It takes a level head to fill his place, either as an editor or a preacher. This can be truthfully said of Brethren Carter, Gunter, Bailey, Byrd and all the other good men and women who are at the head of the work of our Denomination.

The largest contribution I have ever made to The Record and the Boards is that I have never given them any trouble. And while this is negative help, it is far better than positive opposition.

When a boy, I went to town with father, and while there I saw one drunken man trying to help another drunken man on a horse, and he would help him over on the other side every time. Father remarked: "It's worth much to know how to help a fellow." This is true when you go to help a pastor in a meeting; be certain that you help him.

Lot of good things were said at the Pastors' Conference about the country church. Half of my ministry was in the country, and in those twenty happy years, it pleased the Lord to let me baptize a lot of fine people who have gone out to bless the world. Don't be afraid of the country church, young man, for the country pastor is preparing material for the town and city churches.

Take Mars Hill in Amite County, where Bro. Gardner is pastor; while the church is doing twice as much as it ever did, but the membership is about as it was twenty-five years ago, but remember how many fine boys and girls that church has sent out to be leaders in town and city churches. And then, whether town, city or country, we are all folks, and cut off the same piece of cloth, fallen humanity. The snail and the elephant entered the Ark by the same door, which is significant of the Bible truth that all must come to Christ by the same route.

Dr. J. A. Broadus enjoyed saying: "If you go to town to preach, take your best coat, but should you go out to some old fashioned church in the country, take your best sermon."

I have been in but few pastorates. Have moved but twice in forty years. When the Lord, by the help of the deacons, got ready to move me, I took the first work the Lord offered, if it was a cross-road school house. Hence, I have been greatly blessed. Never lived in another man's house. Never preached a trial sermon. Never had any one to go on my note. Never had any one to recommend me. Never was able to tell how long the other pastor ought to stay in his field of labor. And never encouraged the brethren to call me Doctor. I soon saw that I could preach fairly well without it.

Some of this may seem to be tinged with a little boasting, but recall what Dr. T. T. Eaton once said: "A hen that lays ought to be allowed to cackle."

Divine favors rest on every phase of our work, especially the pastors, and most especially the country pastor, for he is at the base of supplies.

—J. H. Lane.

ABOUT SANTA CLAUS

(By An Old Minister)

On one occasion I met a lady leading her little boy along the street, and was surprised and a little embarrassed when the little fellow looked up at me and said: "Howdy, Santa Claus." Some lady friends, who were near, overheard the salutation, and were very much amused. They thought it was a good joke on the old minister, but I told them I thought what the little fellow said was a high compliment to me, as all little children love Santa Claus; and when he saw my gray whiskers and ruddy complexion, looking so much like the pictures he had seen of old Santa, he was sure I had met up with the old gentleman and felt like he wanted to say "howdy" to him.

Some years ago when my only daughter was a tiny tot, my oldest child, a son who was about grown, clerked a while in a store several miles from home. We planned to have a Christmas tree in our home on the night of Christmas Eve, but on account of the Christmas trade son could not leave the store until late, so it was near bed time when he arrived to spend Christmas at home. It had been arranged that he should act as Santa Claus. Of course, the little daughter knew nothing of the arrangement, nor of the time of his arrival. When everything was ready the family and a few neighbors who were to take part with us gathered in the room where the tree had been prepared. Son then came in from an adjoining room, having on an overcoat, a false face and a quantity of gray moss arranged so as to make it appear that he was bearing a heavy gray beard. Some of us were afraid that the little daughter might be frightened at his appearance, but she was not. She took to him like a duck to a mill pond. When he would call out a present for her she would come right up to him, reach up her hands and take possession of it. When he would call by his own name she would say: "Santa Claus, that's my brother Ben; he comes at a store away from home; but he'll be here in a little while. I'll keep it for him and give it to him when he comes." During the performance some of the moss fell on his face to the floor. She immediately picked it up and handed it to him, saying as she did so: "Santa Claus, you lost some of your whiskers." When the presents were all distributed son took his seat and said: "Little girl, come sit on my lap and let me talk to you." She immediately complied with his request. After he had talked with her a little he suddenly removed the false face. With a look mingled with surprise, astonishment and disappointment she said: "Aw! it's nobody but Brother Ben."

I could not help but regret at the time that he revealed his identity so soon after it was all over; as it seemed a pity to dispel the happy illusion, so quickly, that she had so immensely enjoyed.

FROM CHINA

Attached you will find a statement clipped from the Sept. 3rd issue of the Record, of which you seek a contradiction:

"We have heard it said that there is not one of the graduates of Shanghai College in China, a mission school, who is employed in any Southern Baptist mission work in China. We hope this can be contradicted."

It gives me pleasure to say that this statement may be classed among those born either of ignorance or volitional ill-will.

I have no more connection with Shanghai Baptist College than any church member of any Baptist church in the state of Mississippi which contributes to Foreign Missions. And I wish simply to say that I had the privilege of visiting a Boys' Middle (High) School last year, which is wholly under the control of the Southern Baptist Convention, where there are four graduates of Shanghai College doing fine and efficient work. This school is in no way under the control of, or supervision of Shanghai Baptist College. And to the writer's certain knowledge, there are others also, which are manned with teachers from our school in Shanghai.

And may I add that in my humble opinion, the making of and the publishing of such violently erroneous statements, which fill the minds of those who have no means of ascertaining the truth, first hand, is hindering the Cause of Christ in the Mission Fields more than words can tell. Mission Field Budgets for 1927 are just fifty per cent of what they were for 1925. Is not the slump in contributions attributable to the doubts in the minds of our constituency, which have been made by such statements as the one above?

The writer once had a County Judge in the State of Tennessee to tell him that half of the Baptist Preachers in his county were bootleggers. I recently had one to tell me that the B. Y. P. U. work of the South was all going to the bad, that the young people used the meetings as a gathering place from which they go off to dance halls. But my dear Brother, I do not believe either report, and neither have I ever thought of telling any of the Chinese brethren that such things are true, nor that I even heard them. These two I class with the one clipped from the Record.

Mission Education in China today, as is the history of it at home, has grown to the extent that not all of the graduates of any school are being turned back into Mission work, as preachers and teachers. But those who are informed or have observed the situation in China, well know that our Mission evangelistic and educational work is manned by graduates of Mission schools in the large majority of cases. Otherwise, speaking from a personal standpoint, there would be some who would quit the educational program.

I shall appreciate publication of this letter.

With kindest regards, I am,
Sincerely yours,
—Ullin W. Leavell.

Remarks:

It is hardly conceivable that Mr. Leavell feels better after having written in such a spirit as is shown above. There does need to be a correction in the sentence quoted from the Record. Let us say it was not in "ignorance nor volitional ill will". The original statement should have been that there was no ordained missionary at work among Southern Baptist missionaries who had graduated from Shanghai College. That statement was made by one of our best missionaries in China who has been there for many years. Since that was written he informs us that there is now one ordained missionary who comes from the college. We are glad to give this information and correct the error as above. It would be a good idea if all our mission work would keep the world fully informed. The Baptist Record believes that the people are entitled to know fully about the work. And that the work will be helped by all the facts coming into the open.—The Editor.

JOTTINGS FROM LOUISVILLE

It would be impossible to relate in full detail what we have enjoyed this week. Founders Day exercise was a complete success from beginning to end, and thoroughly enjoyed by all who attended.

The opening address was given by Hon. Joshua Levering, of Maryland, and his address was "A Backward Look". In this address he reviewed the glorious history of the Seminary, and stirred his hearers with a sense of keen appreciation for the Seminary and the lives of those connected with it. The address of Dr. James P. Boyce was given by Dr. Z. T. Cody, and was complete and inspiring. Tuesday afternoon there was no service in the chapel; the museum was open to visitors all the time except when there was a service. Tuesday night Dr. C. W. Duke, of Florida, delivered a great address on Dr. John A. Broadus. The striking feature of this address was that he caused us to realize how wide was Dr. Broadus' powerful influence. Following Dr. Duke, Dr. W. F. Powell, of Tennessee, spoke on "The Seminary an Expression of Southern Baptist Life".

Wednesday morning Dr. C. W. Daniel, of Georgia, spoke on "The Seminary—Its Present Opportunity", in a masterly fashion. He was immediately followed by Dr. C. A. Stakely, who spoke on "The Seminary and Scientific Scholarship". Dr. Stakely is from Alabama. Wednesday afternoon Dr. G. W. McDaniel, of Virginia, spoke on "The Seminary and Kingdom Efficiency". In this address Dr. McDaniel well expressed the fact that real Christian training and scholarship had to be right from the beginning, and that one of the main objects in the Seminary was to teach the students what is true and valuable in books and learning. The last address was by Dr. Austin K. DeBlois, of Pennsylvania. His subject was "Modern Theological Education". The nature of his address was to review the history of Christian Education, and

bring it down to present date. The earliest curriculum he mentioned was Greek, Hebrew, and Systematic Theology. Today they are three of our main courses in our Seminary.

All these speeches were great, and it would be impossible in this article to give a summary of all of them. It must be said that we have caught a greater vision of our heritage and of our task. The lives of Dr. Boyce and Dr. Broadus were well presented, and attention was rightly called to the efficient work of President E. Y. Mullins. Dr. Mullins is a rare scholar and teacher who impresses his students deeply.

Dr. McDaniel mentioned the need for a gymnasium here, and promised to begin the fund with one hundred dollars next week. This met with great applause.

Brother Howard Spell is now in the hospital. We are hoping and praying for his speedy recovery.

—Richard H. Campbell.

Waco, Texas.

Evangelist T. T. Martin, one of the Baptists' clearest Gospel preachers, is leading Tabernacle Baptist Church revival, which is nothing less than a moral earthquake under the mighty messages of this powerful evangel. Prominent unconverted deacons, S. S. workers and many others have been clearly saved and baptized. Strong blanched faces reel and stagger like drunk men and cry out in service and elsewhere "What must I do to be saved?" Bro. Martin will preach in Burleson College revival (Greenville, Texas) Jan. 23-30. He begins his nationwide series of debates with the leader of the Atheistic Society of America in Lexington, Ky., Feb. 1st.

Signed,

—A. Reilly Copeland,
Pastor.

"There are two sides to every question," proclaimed the sage.

"Yes," said the fool, "and there are two sides to a sheet of fly-paper, but it makes a big difference to the fly which side he chooses." —Ex.

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Thursday, January 20, 1927

THE BAPTIST RECORD

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East Mississippi Department

By R. L. Breland

Things to Encourage

Often things seem commonplace and nothing is of any real consequence and we begin to grow despondent and feel that all is futile; but always just at this stage of the game some encouraging feature comes along and helps to drive away the gloom and makes life worth living again. At times I feel as if I had as well leave off these weekly notes, thinking possibly that they take up valuable space and that no one appreciates them and but few read them.

But recently a number of letters have come to me which have greatly encouraged, and stimulate me to do better than ever before in the work. These letters are from dear friends in different parts of the state and are greatly appreciated.

One that lies before me as I write is from a dear preacher boy who is finishing his course in Clarke Memorial College this session, one in whom I am so much interested and rejoice at his success. Among other things he says: "I am thinking of you tonight. I have just read your writing in the Record of this week. It is with very great delight that I read your writings from week to week."

Then came a letter from a fine brother over at Union, one who has been a source of help and comfort to me many times in the years that have flown. His also was a personal letter, but I am taking the liberty to give it to the readers for the splendid spirit and sentiment found in it, omitting the name: "I have just read the beautiful masterpiece in the Baptist Record on 'The Old-Time songs'—My heart swelled with love as memory played backward and awakened tender, loving, silent forces; and, like a panorama, brought before my heart wonderful thoughts of friends who have gone into gloryland before."

"I fancied the voice of my own dear mother as she sang her little children to sleep at nights after she had taught them to lisp the little prayers—Now I lay me down to sleep; I pray Thee, Lord, my soul to keep; If I should die before I wake, I pray Thee, Lord, my soul to take." Then silently all flood-tides of wonderful joys were opened as I felt the emotions which were so full of happiness in the old home church, with father and mother there, and as each of the family of nine were brought to know Jesus and accept Him as a personal Savior.

"Yes, dear brother, I thank you for the joy of these memories being awakened in my soul".

These are fine sentiments well expressed and gives a new impetus to life. These with many other encouragements along the way make the burden lighter and the sunshine a little brighter.

Notes and Comments

The church at Beulah in Newton County is without a pastor, and Mr. E. L. Graham, Decatur, Miss., Route No. 2, is chairman of the pulpit committee.

The Pleasant Hill Church, Conehatta, Newton County, has recently purchased a nice new piano for the church, and the year's work starts off well, the pastor writes me.

Rev. J. E. McCraw of Newton, has accepted a call to the Mt. Oral Baptist Church, located just outside the city of Laurel. It has half-time service and has recently finished a \$5,000.00 house of worship.

Rev. F. Z. Huffstatter has recently resigned at Derma in Calhoun County, and is open for work anywhere the Lord has need of him. Bro. Huffstatter is a well educated young preacher that is capable of splendid work as a pastor. His future plans are not known, but it is hoped that some good church or group of churches in our state will call for his services.

The B. Y. P. U. of Oakland Baptist Church, Mrs. C. C. Alexander, Director, has started the new year with the resolve to become Standard in a short while. Bro. T. T. Gooch is doing good work also as Bible Reader's leader. The Union is composed of some splendid boys and girls; many of them are students in the Yalobusha A. H. S.

A great many "good" Baptists live in such a manner that it makes it very hard for their children to find Christ and go to heaven. They take but very little interest in church affairs, they do many shady things, they violate the laws of the country, desecrate the Sabbath and do many other harmful things. Their sons and daughters will be fortunate indeed if they are not eternally lost, for the example of a father has much to do with the salvation of the child. No wonder that some fathers sons are lost in sin. Is that father you?

The announcement of the death of Sister Taylor, of Union, brought regret and sorrow to me. She was the faithful wife of a dear old preacher who went home some years ago; now she has joined him in that sweet by and by. Rapidly our older soldiers are passing away. Who will be the next?

HOW TO LIVE—THE BIBLE OUR GUIDE TO HEALTH AND PROSPERITY

G. T. Howerton, Starkville, Miss.

Here are three texts which I think taken together teach an important lesson.

Paul: Be renewed in the spirit of your mind.

Jesus: The spirit indeed is willing but the flesh is weak.

Paul: I maul and master my body (Moffatt).

Here is a mental thing we are commanded to do—renew the mind. Here is likewise an account of how the immediate disciples of Jesus

found it difficult to act in the renewed spirit. Also here is a reason given by their Great Teacher—the weakness of the flesh. In the third place here is the master disciple telling us how he does it, by "mauling and mastering my body". One modern translator makes Paul say at this text—"I beat and bruise my body, and make it obey my will".

Do we not often overlook the fact that discipleship in Christ is discipleship? Jesus teaches by every act of his life the need of that very thing, the value of discipline, of self-control, of self-direction. Paul practiced for us the severest of self-discipline. No man could have lived the life he did without this very essential self-discipline.

It is well for us to remember, therefore, that "we must fight if we would win". It seems to me the greatest need of our "times" is to stress the "strenuous life". Home life and school life are being made too easy. We are being taught to coddle and nurse and "polish" our bodies. But are we being taught to "maul and master them"? Are we not being taught on every hand that the right way is an easy way? Outside of the spasmodic athletic sports I know of no very hard tasks being given to students in colleges. Home life likewise is made soft and easy. Parents are foolishly saying "I do not want my child to have the hard lot I had". We are teaching the children that the sermons are too "long and hard" for them to understand, so excusing them from the preaching services. Twenty-five years ago we had to attend the long, hard services, and sit them through, and NOT wince or wiggle. This kind of discipline was good for us, too.

In this very thing we were "mauling and mastering our bodies". Besides we were learning an important lesson—that nothing is too hard for us. In those same days we were taught by actual practice that we could walk three miles to school, and still do a day's work in school, and half a day's work at home besides. Here again we were "mauling and mastering our bodies".

And most of us have learned that it takes constant "mauling and mastering" to make them obey. A sick body is simply a naughty, disobedient body. If it had been properly

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FRECKLES

Get Rid of These Ugly Spots Safely and Surely and Have a Beautiful Complexion With

OTHINE

(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS. SOLD BY DRUG AND DEPARTMENT STORES EVERYWHERE.

"mauled" it might have been so "mastered" as not to be disobedient. Every one of us has a "willing spirit" to be well and to be prosperous, but the flesh is weak. We find it easier to ride than to walk, so we ride. We find it easier to idle away our time than to work, so we "take it easy"—we "soldier on the job", we "idle away".

Did you ever get back that hat of yours that blew away?"

"No. But I got back the visiting card which was inside it, with the words: 'Thanks, it fits.'—Ex.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Patients have first Consideration.

WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY PHONING OR WRITING
MISS JULIA DAINWOOD, SUPERINTENDENT

COLLEGE COLUMN

M. W. C., The School With a Mission

Mississippi Woman's College A-1? Yes indeed! Everybody knows that by this time there were great manifestations of thankfulness and joy given by the faculty, friends here and all over the country, and the students.

M. W. C. indeed, standard now in its literary work, but that is not all. It is standard in the religious work. Of course, those working for degrees and certificates offered by the college are kept exceedingly busy; but in addition to the studying and reporting of classes the girls do, they plan some time for work not only to train them in their religious and spiritual life, but to seek to help someone else for Christ's sake.

The Y. W. A. is composed of all the girls. Mission study books are being taught now and each girl is enrolled in one. Once a month all of us meet together for the regular Royal Service program and the spirit of these meetings is beautiful.

About 250 are enrolled in B. Y. P. U. work. There are eight B. Y. P. U.'s and all of them are alive and working, eager to be awarded the "Efficiency Banner", which never sells for less than 98%.

The Methodist girls have organized themselves into "The League" and much interest is kept up by them.

About 150 of the girls are engaged in active extensive work. Work is organized and carried on in three mills, four negro churches, and visiting is done in the community and the two hospitals of the city. In the mill work and the negro churches, systematic Bible study is urged, story hours are held for the children, mission study classes and B. Y. P. U. study courses are taught. The work in the community and hospitals is chiefly personal service work and many conversions have resulted from the visits made.

All of these activities: The B. Y. P. U.'s, the Life Service and Volunteer Bands, the Y. W. A., with all of its divisions, are united in one large head—the Baptist Student Union, to which reports are given weekly.

It is impossible to give in one article the meaning of all this and the probable results. God has blessed our college bountifully and the spirit of love that He has manifested toward us, we want to show toward others—white and colored, and we need the prayers of every Christian. We want that the great wall, that separates the sinner from God shall be dissolved and His rich and beautiful Spirit fill him with a zeal to live for the Master.

Woman's College is, indeed, the school with a mission—the mission of not only making fine Christian women of those girls who enter its halls, but the mission of serving all those beyond its gates.

M. S. C. W. News Notes

Mrs. Lambdin's Visit

It was our good fortune to have as our visitor last week end Mrs. Jerry Lambdin. She came for a B.

Y. P. U. Conference, which was held at the Workshop Saturday at 2 o'clock. Mrs. Lambdin also taught the College Girls' Sunday School Class, spoke at the 11 o'clock hour at East End, led noon-day prayer meeting at 1:30 and brought a message to the Life Service Band at 4. The wind up of that day was the General Assembly of the B. Y. P. U.'s at 7 o'clock, where she again brought a splendid and inspirational message. It looks as if we work our visitors too much, but they all seem to enjoy it and say they want to come back. They are certainly most welcome, and anyone as fine as Mrs. Lambdin would be a blessing around us all the time.

Noon-Prayer Meetings

The first week of our noon meetings was in the hands of the B. S. U. Council. Those leading the devotionals were: Georgia Williams, Ayleen Eitel, Irene Pope, Mabel Reeves. Elsie Inman is the new Chorister and is doing splendid work at the meetings daily. The Membership Committee of the S. S. Classes is sponsoring the meetings this week.

Why I Am a Baptist

Two girls came last week and wanted to know why they were Baptists. Feeling that other girls might like to know something of the Doctrines of our church, we are using the noon hour this week for a discussion of some of the fundamentals of our faith. The Student Secretary is leading these discussions. They will continue through this week.

Sponsor Group Meetings

This is visitation month and the month for the meetings of the Sunday School Groups. We have held several interesting meetings already and have a number of others scheduled. Those whose groups have already met since the first of the year are: Eula Mobberly, Vera Bishop, Ruth Miller, Ethel Nuckols, Bertha McKay, Miriam McPherson and Elaine Corder.

Foreign Mission Books

We received this week several new books from the Foreign Mission Board. These have been added to our library, and we appreciate them greatly.

New Testament Readers

For those girls who completed the reading of the New Testament before Christmas we are holding a social at the Workshop Saturday at 6 o'clock. There will be New Testament questions asked, a N. T. Contest, and even the menu will be something found in the N. T.

Daily Bible Study

Our emphasis this year has been on reading and studying the Bible. We are offering this week a plan of suggested study, using one chapter a day. We are hoping a large number of the girls will fall in with and use this plan. We are presenting this plan on the regular "College Chatter" page of the church bulletin.

Visitors

We were glad to have Dr. R. B.

Gunter give us a little surprise visit last week. We are sorry it was so hurried and that he could not remain for some of our regular meetings. We are looking forward to the coming of a number of guests this spring. We have some fine workers lined up for courses for these remaining months. The next one scheduled is Miss Cleo Mitchell, the Student Secretary of N. C. C. W. Greensboro, N. C.

Y. W. A. Meets

A round table discussion of New Year's Resolutions, led by the chairman of the Sophomore Circle—the Mallory Circle—was the feature of the first Y. W. A. meeting of 1927. "Putting God First in Daily Life" was the theme emphasized in reports given by two members of the circle, as to how worthwhile resolutions can be and should be carried out.

A silver loving cup is to be awarded to the organization editing the most interesting issue of the "Baptist Workshop". The Y. W. A. is to have charge of the February issue and plans were discussed for making it the best issue. A report from the Officers' Council concerning the way of doing this was read, and agreed upon by the members.

—Vela McKinley, Reporter.

WHOM SHALL WE BELIEVE?

"And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind, and God saw that it was good."—Genesis 1:21.

"All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes."—1st Cor. 15:39.

"A recent writer says that we are all dwarfs because only a small portion of our brain area is developed. We might become tenfold greater and wiser if we could develop all our resources. It would seem absurd to speak of a jelly fish flying through the air and discerning distant objects on the horizon. And yet the living cells in the jelly fish are like the living cells of the eagle. The eagle, then, is just a highly developed jelly fish. Men often remain jelly fishes when they might become eagles of power."—E. Y. Mullins, D.D.

"In our great museums you see stone slabs with the marks of rain that fell hundreds of years before Adam lived, and the foot print of some wild bird that passed across the beach in those olden times. The passing shower and the light foot left their prints on the soft sediment; then ages went on, and it has hardened into stone, and there they remain, and will remain forevermore."—A. McLaren, D.D.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day."—Exodus 20:11.

—B. F. Whitten, Hollandale.

IN MEMORIAM

Mrs. Alice Virginia (Rodgers)

Taylor—An Appreciation
Mrs. Alice Virginia (Rodgers) Taylor was born Jan. 26, 1851, in Carroll County, Mississippi. She was the daughter of Allen and Judith Rodgers. She was baptized by G. W. Dolby when seventeen years of age into Mission Baptist Church in Montgomery County, Mississippi. She was married by H. F. Sproles at Carrollton, Miss., to H. C. Taylor, Nov. 14, 1878. To this union were born five children. Two died in infancy; one son, Henry, preceded her fifteen years, and her husband preceded her seven years. She leaves two daughters to mourn her departure, Mrs. Perry Gordon and Miss Mamie, also seven grandchildren, all the children of Mrs. Gordon, two half brothers, Mr. A. P. Rodgers of Duck Hill, Miss., and Mr. C. S. Rodgers, Tuscaloosa, Ala., and three half sisters, Mrs. Ida Chapman of Winona, Miss., Mrs. Evie Martin of Carrollton, Miss., Mrs. Alma Peters, Ruleville, Miss., and a host of other relatives and friends. She was the wife of a Baptist preacher, Rev. H. C. Taylor, who was well known in north, south and east Mississippi because of his labor of love in the missionary cause. She was a patient sufferer always smiling when her friends went in to see her during her two years of confinement. She loved the Lord and the church. She was a faithful and consistent member of Union Baptist Church for many years and will be greatly missed, but we rejoice because she left us such a beautiful life to think about and gave us such a sweet assurance of her happy hereafter. She quoted her favorite passage of scripture just three days before she died, "All things work together for good to them that love God". We are sure that she loved God and we know that all things are working for her good now. The funeral services were conducted by the writer. He was assisted by the other pastors of the town and Bro. I. A. Hailey. I never saw a larger crowd attend a funeral nor a more beautiful and elaborate collection of flowers. After the services the body was laid to rest beside that of her husband and son in the Union cemetery.

She reared two noble daughters, and our sympathy goes out to them. God knows how to take His children home and He knows how to care for those left behind. Trust Him. Peace to her ashes and grace to her loved ones.

—G. O. Parker, Her Pastor.

Resolutions of Respect in Loving Memory of Mrs. W. C. Moss

Whereas, our Heavenly Father has seen fit in His wisdom and infinite love to call home a faithful member of the Woman's Missionary Society of Highland Baptist Church of Meridian, Mississippi, and whereas in the fullness of time she closed her eyes in peaceful sleep, and was borne on angels' wings to her Heavenly home on the morning of November

Thursday, January 20, 1927

THE BAPTIST RECORD

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16th, 1926. Therefore be it resolved:

1. That in the going of Mrs. Moss, we the members of the W. M. S. bow in humble submission to the will of Him "Who doeth all things well", and that while we mourn her departure, we know our loss is Heaven's gain.

2. That her Christian life, her cheery smile, her life of loyal devotion was an inspiration to all who knew her.

3. That the church, to which she belonged and served so faithfully for years, has lost one of its most refined, upright Christians, and a zealous, ardent co-laborer.

4. That we tender our deepest sympathies to the bereaved ones, and pray God to watch over, protect and guide them, and that some day they will be reunited upon that Golden Shore where sin and sorrow are no more.

5. That a copy of these resolutions be sent to the bereaved family, a copy spread on our minutes, and one sent to the Baptist Record.

Beautiful life is that whose span, Is spent in duty to God and man, Beautiful twilight at set of sun, Beautiful death with life well done.

—W. M. S. Committee.
Mrs. R. P. Bailey,
Mrs. J. N. Sanders,
Mrs. R. M. Martin.*(Continued from page 10)*

word and prayer? Read it, Brother Deacon, it will help you as a Deacon. Where did Christ or any other one in the Bible ever command any pastor to give his time to visiting schools or lodges? James commanded Christians to visit, but he did not say it was to be the pastor; he puts all Christians in the same boat. Paul told Timothy to study, but did not say he was to visit any of the schools or lodges. I wonder if our Brother Deacon would say that the Holy Spirit made a mistake when he told the preacher to study and did not tell him to visit? Brother Deacon also complains that the preachers criticize their members. I wonder if he has not in this made a confession to the real reason that his church does not have a pastor? Is it because the former pastor told the people of their sins? There are a great many churches that will not have a pastor if he preaches against sin.

He says they pay \$200.00 per month pastor salary and seems to think they have done something great when they have done that much. I wonder if he does not think that the Baptist Church of which he is a member is the most important institution in his community? If it is it should have the very best manager in its pastor that can be found; then is he fair when he compares the salary of the pastor to that of clerks, farm hands and other professional men? He says competition drives other managers to work hard and keep up. But I wonder if in these other lines of work the whole organization doesn't fall in line and help keep up. How long would a bank keep a clerk in his community if that clerk gave his time to telling all the faults of the bank and did not help make it better? He says the

church is getting filled up with preachers who go into it for money and nothing else, and still he thinks they have done something great when they have paid a salary of \$200.00 per month. The average pastor who is getting that salary could double it in some other line of work.

Now it is all right for this good Brother to try to point out the defects in the Ministry as he sees them. But I think he has gone further than he expected to go in telling to the world what the trouble is in his church. Churches are not developed into great spiritual bodies by Deacons giving most of their time to criticizing the preachers. Some Deacons seem to feel that it is their solemn duty to direct the work of the pastor when he is on the field, and the pastor should go to him rather than to the Lord to find out what he should do.

Now if the church is not having conversions in four years' time I doubt if Brother Deacon should charge the pastor with being responsible for this condition. Deacons are commanded to be soul winners the same as preachers. Deacon Philip was a great soul winner, and so were some of the other deacons of the New Testament.

I would suggest to Brother Deacon that he call his church together, and that they all make full confession of their sins to the Lord, pray for the salvation of the people in their community, and go out and make an effort to win the lost to the Lord. Then pray that the Lord will send the pastor to the church that the church needs, and determine that you are going to cooperate with that pastor in working for the glory of your Lord and Master.

Remember God is not dead, and Christ said the gates of hell shall not prevail against the church.

—A Preacher.

PROHIBITION
By T. J. Bailey, D.D.

Constitutional Amendments

When an amendment to the Constitution of the United States is contemplated, there are two methods of procedure open. Congress may take the initiative or the legislatures of the States may. If Congress does, and that has been the usual method, a two-thirds vote of each house is necessary. If a two-thirds vote of each house is secured, this vote submits the proposed amendment to the legislatures of the several states for their ratification. Whenever three-fourths of the State legislatures ratify the proposed amendment, Congress then declares it adopted. It then becomes a part of the Constitution.

Not a single one of the nineteen amendments to the Constitution has ever received anything like the support which has been accorded the Eighteenth, or Prohibition, Amendment. It has been ratified by forty-six of the forty-eight States. When the Constitution itself was voted on quite a respectable minority was shown.

There have been two statements made in current literature and addresses about the anniversary of the

Eighteenth Amendment to the Constitution of the United States, and they differ from each other. One statement is that next Sunday, January 16th, is the seventh anniversary. The other is that it is the eighth anniversary. Both are correct; but this seeming contradiction has produced some confusion in the minds of those who are not thoroughly acquainted with all the facts. Next Sunday, the 16th, is the eighth anniversary of the ratification of the Amendment, as on the 16th day of January, 1919, the 36th state ratified the Amendment. Thirty-six states, being three-fourths of the forty-eight, was the requisite number for ratifying the Amendment. Next Sunday, the 16th of January, is the 7th anniversary of the day on which the Amendment went into effect. There is a provision in the Amendment itself which specifies that, "after one year from the ratification, it shall go into effect."

I, in company with Rev. J. M. Morse of this city, and Rev. I. W. Cooper of Brookhaven, we three being members of the Board of Directors of the National League, had the honor and very great joy of being present in the gallery of each house of Congress when the Amendment was by overwhelming majorities submitted to the States. The Senate vote stood 65 for and 20 against the Amendment, and the House 282 for and 128 against. And I also witnessed the splendid feat of the Mississippi legislature in ratifying the Amendment in both houses within thirty minutes. Mississippi holds the distinction of being the first state in the Union to ratify. This was done on January 8th, 1918. The vote of Senate stood 28 for and 5 against. That of the House stood 93 for and 3 against.

2465!

"Illicit distilling and bootlegging continue without sign of abatement. During the past fiscal year 2,465 illicit plants were seized and destroyed as against 2,488 the previous year." From the Annual Report of the United States Commissioner of Internal Revenue for the fiscal year ending June 30, 1912—8 Years Before Prohibition!

It seems that blind pigs and bootleggers were in full swing under the old system.

The terrible, reverberating roars of the anti-prohibition organizations during the past six months had us a little worried. We knew that they could not elect a Congress, but we did think they were going to cut down the dry strength.

Repeatedly we see the drys winning on every hand, with the wets suffering humiliating defeats whenever the issue is raised. A coyote can make more noise in a given time than a lion, and we suppose we simply have been listening to the coyotes.

"The prohibition law has not made criminals and hypocrites as the wets are so fond of charging. It has just revealed them. The criminality and hypocrisy was already in the blood." —American Issue.

In the Congress, the prohibitionists have the same Senatorial majority, and a majority sufficiently impressive in size—73 to 22. In the House, a great majority of 320 to 19, with a few doubtful, has seemingly been increased by two votes, a small gain but a gain.

WEEKLY HEALTH
SUGGESTIONS

By Felix J. Underwood, M.D.,
State Health Officer
Mississippi State Board of Health

Family Health

Compare the cost of unnecessary sickness during the year of 1926 with the amount it would have required to prevent these diseases. The following facts will assist you in making the comparison:

1. If there has been typhoid fever, dysentery, or bowel complaints in the family compare the cost of these with the amount necessary to build a fly-proof, sanitary privy; the great majority of these diseases spread through human bowel material being taken with the food.

2. If there has been smallpox, compare its cost with the cost of having the family vaccinated.

3. Malaria (chills and fever) is prevented by screening, draining or oiling water and by taking quinine. Make a comparison of treatment with that of prevention.

4. Bad colds, influenza, bronchitis, pneumonia, and other diseases of the respiratory system may be warded off by sleeping with plenty of fresh air in the room, and by having the living rooms properly ventilated. The use of the common drinking cup at schools, churches, and other public places is often responsible for the spread of this class of ills.

5. The catching diseases of children are usually spread by taking the children into crowds when these diseases are prevalent in a community. Not only should such diseases be avoided but children with suspicious colds should not be carried from home to endanger others with whom they come in contact.

6. If there has been rheumatism in the family, the cause should be sought in diseased teeth and tonsils and sinuses. The foci of infection which causes rheumatism are often in the mouth and throat.

8. Indigestion and stomach troubles are often caused by improper eating, unsuitable foods, and bad cooking; with too much meat and not enough vegetables in the diet.

Make a list of the methods by which the health of the family can be preserved during 1927; then make a resolution—and don't fail to carry it out—that you will put these methods into effect.

Nature lover (gazing at a gigantic tree): "Oh, wonderful, mammoth oak, if you could speak what would you tell me?"

Gardener (near by): "S'cuse me, mum, but 'e would probably say: 'If you please, I'm not an oak, I'm a spruce'."—Dartmouth Jack o' Lantern.

HER FIRST DOLLAR
Jennie N. Standifer

One morning in November, before she and her brother started to school, Maybelle Denon heard her father say to George and Joe:

"Boys, the peanuts on the vines I hung in the woodshed, are dry enough to be picked. Mr. Graves told me yesterday he would pay a dollar a bushel for peanuts. Pick these at once and you may have the money they sell for, to use as you please. Begin this afternoon when you return from school."

Both boys promised to pick the peanuts, and then forgot it. They were reminded the next day, and the next of the way they could earn money. One afternoon they picked a quart of the nuts from the vines, but both said it was tiresome, and they would rather run the lawn mower and make the money they wanted for ball game.

"Don't you want to pick peanuts, little girl?" asked Maybelle's mother.

"I will try," replied Maybelle. She began that very afternoon, and day after day she spent every spare moment picking peanuts. In two weeks she had them all picked, washed and dried. There was a bushel to be sold and several quarts for the use of the family.

Maybelle's father paid her a new, crisp one dollar bill, and she was very, very proud. It was the first dollar she had ever earned, and she had earned it herself. She took the dollar to school next day, and showed it to Miss Reed, her teacher, and told her how it was earned.

"It was fine for a little girl to earn a dollar all by herself," said Miss Reed. "What are you going to do with it?"

"Spend it all, I please," Daddy said.

"And how will it please you to spend it, dear?"

"I don't know yet. I want a doll, and some pretty clothes for her. And I want a beaded bag and a box of paints—and ice cream and candy."

"A dollar will not buy all of those things. You will have to leave some of them off your list. And what about your time?"

"What is that?"

"The tenth that belongs to the Lord. The Bible says that we rob God when we do not pay Him the tenth. I pay the tenth of my salary. Are you a Christian?"

"Yes Ma'am. And I joined the church last summer on my birthday, but I haven't had any money of my own to give."

"It will only be ten cents of your dollar. Think about it."

"I will."

Maybelle thought about taking ten cents from her dollar all the way home from school. She thought about it every time she awoke in the night. She also thought of what she wished to buy. That dollar would not buy half what she wanted, and to take ten cents out of it would leave only ninety cents. She was worried. How did people feel who had hundreds of dollars to spend? Miss Reed gave ten dollars—her tenth—every month, and did not seem the least worried.

She told her mother of her

troubles, and her mother looked very serious.

"Your father and I have not been tithers," she said, "because I have no income and the farm is small and barely pays our expenses. But tithing is right, child. Do as you please about using your dollar."

Maybelle hid her dollar in her trunk, and all through the week tried to make the cost of what she wished to buy come within ninety cents. By Saturday she had decided to make her doll dresses out of scraps. She would do without the beaded bag, the cream and the candy. She had the dollar changed to dimes, and on Sunday morning she put one in a mission envelope to drop in the contribution basket. It seemed so little she decided to buy a smaller doll and give another dime. There was only eighty cents left of her dollar, but something inside of her made her happy.

On her way to school Monday morning she stopped at a store to select her doll, and the clerk said:

"We are selling dolls at a reduced rate today. This big doll is only fifty cents, and that size has been selling for seventy-five cents."

Maybelle showed the doll to Miss Read and told her of her first tithe.

"Your doll is a beauty," said the teacher. "Come to see me and I will give you some scraps for her clothes, and help you to cut them out. You said you wanted a beaded bag. Don't buy one—I know you haven't enough money, anyway. I will teach you how to make beaded bags and you can make them to sell, and that will mean more dollars to use as you please."

"Thank you, Miss Reed. I will do without candy and ice cream and spend that thirty cents left from buying the doll for beads. I am going to tithe always. Looks like that dollar went further when I paid the tenth and then gave a free will offering."

"That is the way my dollars have of doing also," said Miss Reed.

A BOOZER AND A DOUBTER

Recently a man entered a railway station where a number of men awaited train, and started a pert conversation, probably with designing motive. One of the men present followed his remarks with a statement like this: "I doubt whether there is a state of life beyond death. I doubt whether the preachers know Jesus Christ didn't say so, and he knew more about it than anybody else."

Everybody passed his remarks up with no reply, except the first. He was the man who needed to be silenced. To refute his position would refute both.

But why such utterances? The doubts evidently arose out of a conscious sense of sin and responsibility before God which had been meditated. If there be no apprehension why doubt? Why may not the contemplation of a future life be a real joy? Then he would have doubtless been fair to the facts in his statements. Is he an honest doubter? Let us see.

His first statement implies the

possibility of the existence of the soul beyond death, and if so that he is not prepared for it. His second statement sets his doubts against all that the apostles and preachers have ever known through faith and experiences as qualifying evidence. Why did he not take the most unassuming Christian's life and testimony? some mother, or other dear one's testimony, who knowing "the terror of the Lord, persuade men." Has either one of them heard a sermon for months? or for years? It is doubtful. In his third statement he violates the facts. Why? It pleased the wayward disposition of his ungodly soul. The facts would manifest his deeds. Why take Christ who is the proof of the existence of the soul which he doubts? Can he face Christ from the dead and be honest? Can he excuse his ignorance of Christ? What is the consistency of such a doubter? However, he is to be respected more than the other man.

It was the first man who set those waves to rippling. He followed those doubts with another statement, proposing that Paul taught to get all we could out of life, indulge ourselves and drink plenty of booze. That was the way to be happy. He was promptly informed that it was ourselves and drink plenty of booze. dom, and that the Lord's apostle Paul didn't say any such thing. In a moment he had left the waiting-room. Everything was frozen, and white frosty, but I don't think he got any encouragement in his line, or propaganda.

—A Traveler.

"Words fail me," muttered the crossword puzzler who was hopelessly stuck on one vertical and three horizontal.—Boston Transcript.

Measuring up

As a foolish questioner, there is the story of the man who had a scar on his forehead. When asked how he got it, he said that he bit himself. "And how could you bite yourself on your forehead?" somebody asked him. "Well," he replied, "I stood on a chair."—Christian Register.

Druggist: "What kind of hair-brush do you want?"

Tommy: "Er—have you got any with soft backs to 'em?"—Ex.

IN MY CHURCH AM I

- A Power or a Problem?
 - A Pillar or a Sleeper?
 - A Puller or a Kicker?
 - A Promoter or a Piddler?
 - A Builder or a Wrecker?
 - A Lifter or a Shifter?
 - A Helper or a Hinderer?
 - A Winner or a Whiner?
 - A Gleaner or a Leaner?
 - A Sticker or a Quitter?
 - A Wing or a Weight?
 - A Supporter or a Spunner?
 - A Doer or a Deadheader?
 - A Giver or a Getter only?
 - A Goer or a Gadder?
 - An Ontimer or a Latecomer?
 - A Pleasant or a Disagreeable?
 - An Attender or an Absenter?
 - A Praiser or a Faultfinder?
 - An Uptodate or a Backnumber?
 - A Server or a Slacker?
- W. P. Price.

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Jim: "I have an idea."

Jim's Sister: "Be good to it, Jim. It's in a strange place."—Burr.

Guide: "And it was in this very room that the unfortunate baron was done to death."

Visitor: "Why, when I was here last year it was an entirely different room that he died in."

Guide: "I know; but that room is being repaired!"

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